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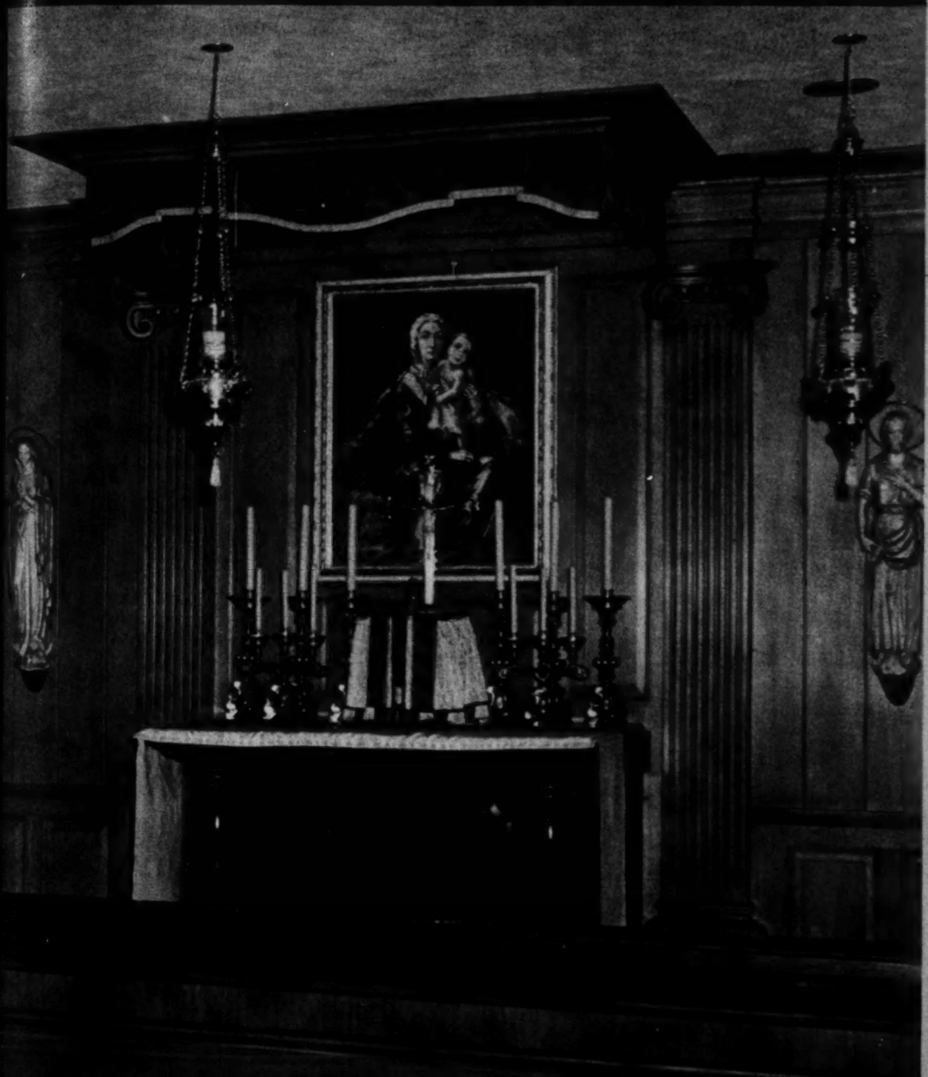

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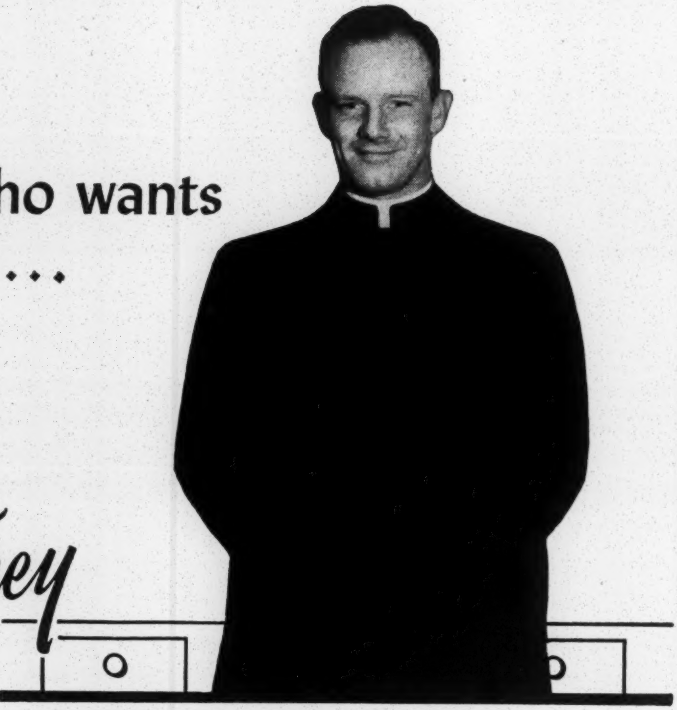

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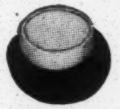

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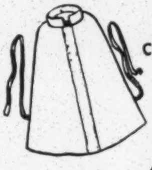

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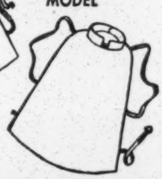

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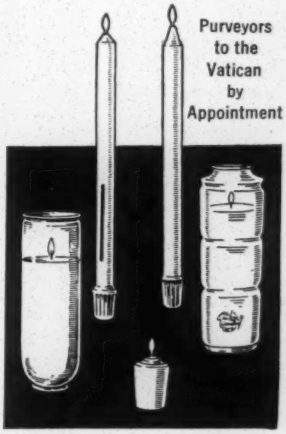
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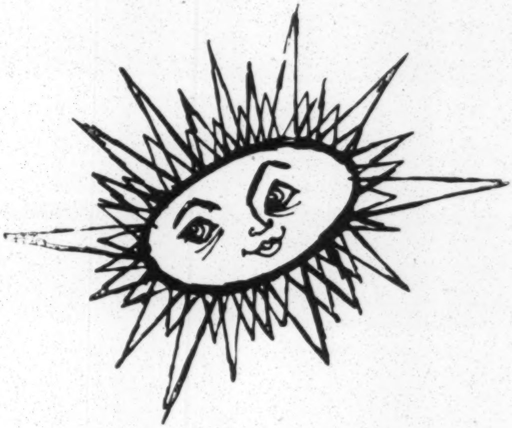

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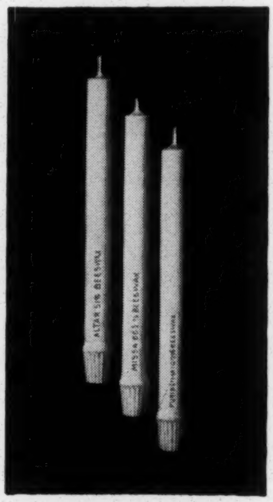

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THE SUPREME DIGNITY OF MARY AND JOSEPH

That which should be set down first in any treatment of this kind, is the thesis which it plans to propose. Too much ink has too frequently been spilled under titles that have nothing to do with the discussion, over which they sit rather as sirens than sign posts. May I then begin, by telling my gracious reader that the thesis I propose to defend is this: that after God, Mary and Joseph have the highest of all dignity; higher than that of all the other Saints and the Angels. This, of course, is not to say that Joseph's dignity is equal to that of his Virgin Spouse. Nor is it here contended that the super-excellence of Mary over St. Joseph is merely one of degree. No, Mary has an excellence that surpasses that of Joseph not only in degree, but also in kind.

Dignity means strictly the excellence that one possesses because of vocation. As the vocations of Mary and Joseph, though they touch in many ways, are nevertheless radically different in relation to their term—Jesus Christ; and, since it was from Mary alone that Jesus took His human nature, it follows that Mary's vocation and therefore her dignity are higher in degree than Joseph's; and, being founded on a specifically different relationship to Christ, our Lord, they are different also in kind. However, the basis for the dignity of both Mary and Joseph is found in the fact that their vocations belong to the hypostatic order. They are dignified by reason of the fact that they are closely united to the wondrous mystery of the Incarnation. This is the teaching of Father Suarez who says: "But there are other offices which touch upon or border on the order of the Hypostatic Union . . . as can be clearly seen in the case of the divine maternity of the Blessed Virgin, and it is to that order that the ministry of St. Joseph belongs."[1] Therefore, while it is true that this sameness of foundation does not give an identity of excellency, nevertheless it is the well-spring from which parallels can be drawn, not only for the increased honor of these Saints, but also for our own spiritual good and edification.

---

[1] Suarez, *In Summam S. Thomae,* III, q. 29, disp. 8, sect. 1.

The reason for bringing sharply into focus this divinely planned dignity and its attendant prerogatives—which seems to be the mind of the Church, evidenced throughout history, but especially in our own times[2]—might well be to give one answer to the troubles perplexing our day. We see all around us flagrant violation of the holy virtue of purity, the breakdown of family life through divorce, the propagation of ideas against birth and in favor of a more speedy death for the aged and sick. Could it not be against these tendencies of the modern age that the Church is seeking to focus our attention upon her two most stunning examples of purity and family harmony? Could it not be that an enlightened devotion to Mary and Joseph will win the prize which all seek and so few find—peace with themselves? A theological study of the basis for true devotion to Mary and her wondrous Spouse cannot, I think, but bring it about that our Catholic people, following the guidance of their priests, will storm heaven; and the heavens will reply with the sweet rains of a favorable answer to their prayers.

St. Thomas tells us: "a person becomes more excellent by the fact that he possesses a good more excellent than others do."[3] Here is a truth that we can use in two ways: either by applying it to a consideration of the persons of Mary and Joseph; or by an application to the office which they hold. Since we began by declaring ourselves to be engaged in a discussion of the dignity of Mary and Joseph, we are left with the second alternative, inasmuch as dignity corresponds to office or vocation. However, we will remember that the first path—the consideration of the persons of these great Saints—since that means their holiness—cannot but be the golden thread which, although unseen in the words used, is nevertheless constantly insinuated. Vocation, we remember, views its term, and the term here considered is the Person of the Incarnate Word. St. Thomas reminds us that to the degree that something approaches its source, by so much does it participate in the effect of that source—and Christ is the one source of all grace. Mary was closest to Christ in His human nature, since He took that nature from her; and by analogy, Joseph came second, since he was the divinely appointed guardian of that same Divine Person. The sanctity of Mary and Joseph was necessary for the proper fulfillment of the office to which they were called. It follows therefore that if the office is pre-eminent, so the holiness must also be pre-eminent. As the office came by the fully gratuitous gift of God, so the holiness also was by gratuitous bestowal. How clearly this shows the predilection of God for these creatures who are what they are by His grace.

---

[2] Witness such honors accorded Mary in our own lifetime as the advancement of the Fatima devotions, and the glorious proclamation of her Assumption; and for St. Joseph, the establishment of the feast of "St. Joseph the Worker."

[3] St. Thomas, II^{a}-II^{ae}, q. 162, a. 4.

It is to the writings of St. Thomas that we go to find the principles which we can use in the consideration of this theme. In his teaching we find the best expression of the basis for the dignity of Mary and Joseph, in the position granted them in the divine economy. "Those whom God chooses for an office," he says, "He prepares and disposes in such a way that they become united to it, according to the saying of St. Paul, 'He has made us fit ministers of the new Covenant.' But the Blessed Virgin was divinely chosen to be the Mother of God, and therefore there can be no doubt that God fitted her for the position by means of His grace."[4] The question here is one of the efficacious choice or gratuitous predestination of Mary to that glorious office. In the words of Pope Pius IX: "From the beginning and before all ages God selected and prepared for His only Son the Mother from whom, having taken flesh, He would be born in the blessed fullness of time."[5] Mary's dignity, as well as her merits, depend upon the free election of God, Who has chosen her from the beginning for the office she was to fulfill in the task of giving flesh to God's Son, through which He might effect the salvation of the world. The choice of God was absolute, because it was a choice based upon the foreknowledge that this woman would comply perfectly with His plan, and in complete freedom allow Him to adorn her soul with those spiritual treasures which were necessary for such an intimate part with the Blessed Trinity in the mystery of the Incarnation. The dignity, in short, that adorned Mary's soul, was the dignity of a special calling.

The office for which Mary has been selected is the office of Mother of God. We remind ourselves of the fact that the expression "Mother of God" is used in its proper sense, and not as a euphemism for something like producer of the human body of Jesus. St. Thomas gives us the reasons behind that statement. He tells us that the subject or term of the act of generation is not the mere nature generated, but rather the person subsisting in the nature according to which it is generated. The Person whom Mary generated is none other than Christ, the Eternal Son of God as He subsists in this particular human nature. Therefore, he concludes, Mary truly generated God, and is properly, on that account, the Mother of God.[6]

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[4] St. Thomas, III^a, q. 27, a. 4.

[5] Pope Pius IX, *Ineffabilis Deus, Acta et Decreta sacrorum conciliorum, Collectio Lacensis,* Tom. VI, pp. 842 ff.

Theologians have striven to settle the question of whether the divine maternity or Mary's fullness of grace is the ultimate basis for the superabounding dignity that is Hers. It seems most reasonable to subscribe, with many theologians,[7] to the thesis that it is her office or vocation of Motherhood which is the greatest of her titles, and therefore the basis for her great dignity. Father Garrigou-Lagrange sums up this position very well when he says that "the Blessed Virgin Mary was predestined first to the divine maternity, and in consequence to a very high degree of heavenly glory and to the fullness of grace, in order that she might be fully worthy of her mission as Mother of the Saviour."[8] The dignity of the divine maternity terminates in the Person of the Word; and, since that dignity can be measured by nothing except its term, it follows that centering as it does in the hypostatic order, it is even greater than that dignity which can be bestowed by grace and glory. "The divine maternity which is terminated by the uncreated Person of the Word made flesh surpasses therefore immeasurably, because of its term, the grace and glory of all the elect, and even the plenitude of grace and glory received by Mary herself."[9]

Just as Mary's dignity depends upon something outside Herself —namely the term of her generative act—Christ; so the dignity of St. Joseph also depends upon something outside himself—his relationship to his glorious wife, and to his divine Foster-Son. Mary's dignity becomes the norm by which we arrive at a true idea of the dignity of her husband.[10] Choosing with such great care the woman who would be the Mother of His Son, the Eternal Father would not be less careful in the choice of the man who would be the cloak of protection under which the reputation and honor of both mother and Son would be concealed. "The dignity of the Mother of God is certainly so sublime that nothing can surpass it. None the less, since the bond of marriage existed between Joseph and the Blessed Virgin, there can be no doubt that more than any other person he approached that supereminent dignity by which the Mother of God is raised far above all created nature."[11]

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[6] St. Thomas, III^a, q. 35, a. 4.

[7] Authors named by Fr. Merkelbach in *Mariologia* (1939), p. 68.

[8] Reginald Garrigou-Lagrange, O.P., *The Mother of the Saviour,* trans. by Bernard J. Kelly, C.S.Sp. (St. Louis: Herder, 1953), p. 21.

[9] *Ibid.,* p. 31.

If then the foundation of St. Joseph's marvelous dignity rests upon his marriage to our Lady, let us consider the resultant relationships of that union. In any marriage, the woman is under the authority of the husband; their lives are lived in continued proximity to one another; their bond is the strong tie of love. The union existing between Joseph and Mary, being a true marriage, must also possess these natural law qualities.

What dignity must have accrued to St. Joseph to be in authority over Mary! No person of mean dignity could have had such an exalted position. Rather, it required the greatest of all uprightness—depending, as it did, not on the whim of man, but upon the free election of God Himself. Again, if dignity surrounds those who live in the presence of this world's greats—how much more was the dignity of Joseph, living his life with one like Mary, whom none but God Himself could surpass. Add to this, the fact that he also lived with Jesus, and intelligence jumps to one more reason for acknowledging his greatness. Finally, what of love? The love of Mary could not have been lavished upon any except one of truly eminent dignity and worth. Yet lavished it must have been, since that is a wife's duty. In this respect, as in all other things, Mary was the very model of perfection. In fairness to her, God had equipped the man she married with the qualities necessary for him to be the worthy recipient of her love.

St. Joseph is, moreover, called the foster-father of Jesus. "But," says Father Garrigou-Lagrange, "the term does not express fully the mysterious supernatural relation between the two. A man becomes foster-father of a child normally as a result of an accident. But it was no accident in the case of Joseph: he had been created and put into the world for that purpose: it was the primary reason for his predestination and the reason for all the graces he received."[12] Joseph is then more than the adoptive father of Jesus in the moral order. He had nothing to do in a physical way with the great mystery of the Incarnation. Still, the birth of Jesus was an event that took place, under the mysterious action of God, within the bonds of his own marriage. To say otherwise would be to say that Joseph's rights had been violated, or that this union effected by God was mere sham or legal fiction. The first conclusion is abhorrent, while the second fails to give due emphasis to Joseph's natural position as head of the Holy Family. His authority ". . . is not something artificial and arbitrary, as if he were merely a protector of Mary and an adoptive guardian of Jesus. Instead, by the natural law itself Joseph governs the family whose other members are God and the Mother of God."[13] But, since the Incarnation is a mystery, all of the events surrounding it are also mysteries. The roles played by each of the persons involved in this drama are hidden in God. While therefore we bow in simple faith, we nevertheless seek by reason for more wisdom concerning the deep things of God. We have to express Joseph's relationship to Jesus in some way; yet to call him simply by the name "father" is open to much danger. We look for something in our experience which analogously approaches his position. We see it in the notion of adoption. But while we apply the term to Joseph, we must not lose sight of the mystery—and realize that the reality is greater than the term which tries to describe it, yet much less than the greater reality it seeks to deny.

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[10] Francis L. Filas, *Joseph Most Just* (Milwaukee: Bruce Publishing Co., 1956), pp. 23 ff.

[11] Pope Leo XIII, *Quamquam pluries, ASS* 22 (1889), 65.

When considering the relationship of Joseph to Jesus, we do well if we are led by the words of Pope Leo XIII. He says: "Joseph alone stands out in august dignity because he was the guardian of the Son of God by the divine appointment, and in the opinion of men was His father. As a consequence, the Word of God was modestly obedient to Joseph, was attentive to his commands, and paid him every honor that children should render to their parents."[14]

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[12] Garrigou-Lagrange, *op. cit.*, p. 284.
[13] Francis J. Filas, *op. cit.*, p. 29.

The guardianship, Pope Leo tells us, was by divine appointment. It was no accident, no mere chance. It was a choice that had been directed long before in the preparation of Joseph's soul for the task he would be called upon to perform. In men's minds, it was thought that he was the natural father of Jesus. This surely was the most tremendous honor that anyone could ever have bestowed upon him, to be so intimately bound up by legal and spiritual ties to the very Son of God, that he actually took the Eternal Father's place in His regard. Jesus showed him every honor that children are bound to render to their parents. Included first, under this title of filial relationship of child to parent, is the great bond of affectionate love. After Mary, who was closer by reason of the sameness of their flesh and blood, Jesus loved Joseph more than anyone else in this world. He obediently revered the commands of Joseph, subject as He was to him in both His human nature and His human will. He respectfully learned from Joseph things in the order of experimental knowledge that he freely chose to leave for the development of His Humanity, as He grew in wisdom while He advanced in age. So perfect was His relationship to Joseph, that not even when He was thirty did His neighbors suspect the truth, so that they asked: "Is not this Joseph's son?"

Mary and Joseph touch each other at the point where their great claim to this eminent dignity rests. The foundation for that dignity is the ultimate relation which their lives had, by divine election and their own free co-operation with the terminal point of their vocations, Jesus Himself. They both, at this point, approach more closely than anyone else the source of all holiness. Mary more closely still and more directly, and therefore to a much higher degree of dignity. Joseph, in his own right, surpassing all the other saints and angels in this regard.

The object of setting Mary and Joseph in proper perspective is not in any sense derived from a desire to see the glory of the other saints and angels minimized. The jeweler in setting precious stones does not desire to occlude the lesser gems in the diadem. Rather, he sets the more precious stones in such a way that they will stand out, and in their reflected glory catch up, so to speak, the proper luster of the others in one breathtaking spectacle of beauty. The author of the "Imitation of Christ" seems to have foreseen at least the propensity of man to make comparison in areas where he has no business to judge, but merely to stand in reverent awe. He says: "Do not be inquisitive or dispute concerning the merits of the saints; who is more holy than another, or who greater in the kingdom of heaven. Such often breeds strifes and unprofitable contention and nourishes also pride and vainglory whence arise envies and dissensions while one man proudly prefers this saint and another that" (3, 58). However, relative to Mary and Joseph, there exists ample theological evidence and therefore—on the assumption that God gives us this science to know Him better, and the better trace His handiwork in the things around us—there is solid ground for postulating the superior dignity of Christ's parents. Moreover, in their patronal relation to us here upon earth, it is a singularly encouraging and useful thing to know that we have intercessors at the court of Heaven, whose dignity bespeaks their holiness and closeness to God.

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[14] Pope Leo XIII, *op. cit.*

The Council of Trent defined that the saints in heaven continue to pray for us, and that it is useful for us to invoke their aid (cf. *Denz.* 984). In this connection, and specific to Mary at this point, Father Merkelbach reminds us of three important conclusions. First, he says, it is of faith that Mary prays for us, and for each one in her role of Mother of the Redeemer and all men. Secondly, it is certain from Tradition that Mary's powerful intercession can obtain for us, who invoke her aid, all of the graces required for salvation and no one is saved without her. Finally, it is commonly held that no grace is granted us unless it comes through her hands. This is the clear implication of the Mass and Office of Mary, Mediatrix of all graces, and one would be acting at least rashly to deny it.[15] Referring to Mary's omnipotence in intercession, Father Garrigou-Lagrange concludes: "'In the case of Mary's prayer, she obtains infallibly from her Son all that she asks absolutely and in conformity with the divine intentions: these intentions she knows, and her will is in complete accord with them."[16]

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[15] Merkelbach, *op. cit.*, pp. 245 ff., quoted by Garrigou-Lagrange, *op. cit.*, p. 201.

[16] Garrigou-Lagrange, *op. cit.*, p. 203.

St. Joseph, too, being the man closest to Christ, and being, next to Mary, the most beautiful effect of His Redemptive Death, is logically the second most powerful intercessor with the Father, in Whose place and name he guarded the beginnings of Salvation. Father Filas tells us that: "The power of St. Joseph's intercession appears from his holiness as well as from his position on earth and his glory in heaven . . . on earth, he alone of all men exercised paternal authority over Christ. . . . This relationship . . . continued in a certain way in heaven, gives St. Joseph a tremendous intercessory power which the Church has officially recognized."[17]

Mary and Joseph, while on earth, by reason of the true bond of Matrimony were "one in mind, one in heart, one in affection." In heaven, with that same oneness, they continue to look lovingly upon their clients here on earth. In God's own time, and according to His own plan, He has seen fit to enhance the external glory of His Mother, and to join Joseph more openly to his Chaste Spouse. Until recent years, the cultus of St. Joseph has had much difficulty in attaining the position it rightly deserves. Why? The answer lies ultimately in the inscrutable plan of God. However, if we are permitted to venture a guess, we might say, that just as Mary's true position as God's real Mother received greater emphasis in the earlier ages of the Church to combat the vicious Christological heresies of that time; so today, God has saved St. Joseph to help prevent a further rending of the seamless robe of the Christian life. But, whatever the reason, it is evidently the mind of the Church that devotion to Mary and Joseph be spread far and wide, to reclaim the lost little ones of God's Kingdom.

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[17] Francis J. Filas, *op. cit.*, pp. 86 f.

THE RELIGIOUS PRIEST AND HIS VOW OF POVERTY

II

In considering the goods that come to a religious after he had made his profession we have discussed thus far the goods that come to him either *industria sua* or *intuitu religionis,* the goods in question in either case becoming the property of his Institute. There is, however, a third mode of acquisition of goods by such a religious, and this is realized when the religious in simple vows acquires such goods *for himself.* We have already seen that the Code expressly grants to a religious in simple vows the capacity not only of retaining ownership of goods possessed prior to profession, but even of acquiring additional possessions after pronouncing his vows. Since the Code says that gifts belong to the Institute when they are acquired by a religious *intuitu religionis,* the correlative term is *intuitu personae.* Although the law does not employ this latter term, it is clear beyond any question that such goods are acquired by a religious in this manner when they come to him by inheritance or by personal donation in the strict sense of the word.

A gift of any kind is understood to be given to a religious *intuitu personae* when it comes to him entirely independent of his status as a religious. For example, this may be the case when a son shares in a family inheritance, or when a father gives to a son in religion a large sum of money at the same time that he gives similar gifts to other sons and daughter, or even when a gift is given to a religious personally, quite apart from the fact that he is a religious.

If a legacy or bequest is made to a religious in simple vows by a relative or by some intimate friend, the presumption is that the amount is given to him in view of his private personality, without any reference to his religious state. In other words, this wealth is intended *to establish or to add to his patrimony.* The religious then treats this property just as he does any patrimonial goods: he turns it over to his administrator, if he has one; or he appoints one, and that money is then covered by the same prescriptions of law that we saw under the first part of this article. If, on the other hand, it can be shown that such a gift was given to him because he was a religious, the presumption falls and the gift becomes the property of the Institute. In all cases, the canonists agree, when there is any doubt as to the intention of the donor, the Institute shall be favored.

A typical case will serve to illustrate the point: a Sister belonging to a nursing Congregation is assigned by her superiors to take care of a sick man; the patient is so impressed with her kindness and solicitude that when he dies it is found that he has left her a considerable legacy. All the authors agree that this legacy was really given *intuitu religionis;* the man was grateful to the Sister personally, but it would not have been given if the superiors had not assigned her to the case, and it was her religious work and her religious training that endeared her to the patient. And finally, the gift or legacy was certainly occasioned by her religious status.[1]

This is the proper place to speak of one form of income that occupies a certain importance in the life of any religious, and that is the *small gifts* that one receives from time to time.[2] What about the five or ten dollars that a religious receives at Christmas time, on birthdays, feast days, etc.? What about the casual, tightly folded bill that often accompanies a parting handshake? Do they become part of the religious' patrimony, or do they become the property of the Institute?

It is obvious that the donors of such gifts do not intend them to be used to fatten up one's patrimony or to establish a patrimony—common sense tells us that such gifts are not given for such purposes. A patrimony is not a piggy-bank. It is a sum of considerable and stable proportions, something that represents the wealth or fortune that a person has laid aside on entering religion. A miser may look upon small items in terms of wealth to be hoarded, as precious additions to his patrimonial goods—but normal people, in or out of religion, look upon such items as the small change of daily life, the little favors that come and go, rather than the steady additions to their funded wealth.

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[1] Bastien, *Directoire Canonique a L'Usage Des Congregations A Voeux Simples* (Bruges, 1923), n. 242, note 2. This typical case is cited by other authors, all of whom reach the identical conclusion.

[2] Cf. Ellis, "Gifts to Religious," in *Review for Religious,* VI (1947), 65; VII (1948), 33, 79, 195, where this particular question is analyzed very thoroughly.

Of course, if a religious wanted to insist on his strict rights and on the letter of the law, then he *could* start a patrimony with a five-dollar birthday gift, and then he would be obliged to turn this sum over to his administrator (if he could find one willing to administer such a sum) to be deposited in a bank or to be invested, and such a religious would never get any benefit from such a gift, nor would his community. The only ones who might profit from it would be his heirs after his death.

But honesty compels us to admit that most or all of the small gifts a religious receives are given because he *is* a religious, and if he were not a religious he would not receive them. It is true that the donor will sometimes say, "This is for yourself, Father; go out and buy yourself a good dinner or a box of cigars." Such people, however, know that religious have their restrictions, and they presumably want the religious to enjoy the gift only insofar as it is compatible with his religious vows. They generally give such gifts with the reasonable hope that the superior will allow the subject to keep such a gift in whole or in part.

Suppose, however, that in specific instances such small gifts are really given to a religious personally, i.e., *intuitu personae*. On the one hand, they are too small to start, or to add to, a patrimony. On the other hand, they are accepted by the religious as personal goods and therefore since they pertain to his private wealth they can never be used personally by the religious. How is the religious to escape this dilemma? He can do one of two things: either he will accept them *for the community,* i.e., he will interpret the mind of the donor and consider that the donor is willing to have them accepted in this way, or else he can accept them as personal gifts and then renounce them in favor of the community. In either case the end-result will be the same: once they become community property the religious is free to use them with the superior's permission. *But he can never use his personal wealth.* Once the gift becomes community property the superior can, within the bounds of prudence, and according to the rules of the common life, allow him to use it for specified purposes.

The objection might be made that canon 583, 10 forbids a religious to abdicate gratuitously the dominion over his property by a voluntary deed of conveyance (*per actum inter vivos*), and that therefore the religious *must* make a patrimony out of these small gifts. Here we must call to mind the real meaning of patrimony. It is the wealth, in whatever form it might exist, a religious had before he entered religion. It is something substantial, something large enough to be the concern of administrators who will guard the substance and dispose of the revenues according to instructions. It is precisely *that* wealth which the Church wants the religious in simple vows to keep safe and intact, so that, if he returns to the world, his financial condition will not be worse than when he entered. It seems inconceivable that the Church would be concerned with picayune gifts that a man collects and which, if he were not a religious, would in no way alter his basic financial standing. And so just as the canonists[3] are in agreement that small gifts made from this patrimony, for example, to charity or out of gratitude, are not in violation of the present canon 583, 1°, so it would seem that the Church's wise provision in guarding a man's patrimony would not forbid his disposing of these small sums which are not part of his patrimony to begin with and which would affect his patrimony very little even if they were added to it.

I offer the above as the most convenient and at the same time the most reasonable interpretation of the mind of the Church on this point. There well may be those who wish to insist on a more literal interpretation of the canon under discussion, and in such cases they will be within their rights in taking these small gifts and either starting or adding to an already existing patrimony.

The gifts we speak of here may be small, but the issue involved is very great, for if the vow of poverty is to entail sacrifice—as obviously it must—then this question of small gifts touches most directly and most intimately on the matter of sacrifice. To put aside one's patrimony, to forego a family inheritance, to foresake a life of wealth and luxury—all this is a sacrifice indeed. But is it not a more costly sacrifice to observe the small renunciations that are called for daily, to give up the little things that make for so-called "gracious living"? To give up the joys of ownership, to bend one's will to that of a superior in the small but important riches that go hand in hand with our abundant American life, to live in the midst of plenty without becoming a part of it—these daily renunciations go directly to the heart of the true sacrifice that poverty calls for, the sacrifice that every religious offered to God on Profession Day when in his heart he cried out: "Behold, we have left all things and have followed Thee!"

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[3] Fanfani, *De Iure Religiosorum* (Rovigo, 1949), n. 200 C; Beste, *Introductio in Codicem* (Collegeville, Minn., 1944) sub can. 583, n. 1; Schaefer, *De Religiosis ad Normam Codicis Iuris Canonici* (Romae, 1947), n. 981; Coronata, *Institutiones Iuris Canonici* (Taurini, 1939) I, n. 593.

And so, to sum up the entire question, it seems that we cannot escape the conclusion which one speaker voiced at the National Congress of Religious at Notre Dame in 1952, namely, that small gifts to religious, whatever their source, are to be considered as given *intuitu religionis,* that the Church does not want or intend that such small inconsequential personal gifts be added to a patrimony or be used to establish one.[4] Such small gifts belong basically not to the religious but to the Institute that supports him, and the individual religious will keep or use such gifts only with the permission of his superiors and in conformity with the particular type of poverty his Institute professes.

One very interesting question, however, that has a practical application in the lives of many religious priests calls for special consideration, and that is the question of those small monetary gifts that are often given to a visiting religious by the pastor of the parish in which he labors on week-ends or for Forty Hours, missions, and the like. These are the gifts that are sometimes crudely referred to as "tips." Do such gifts become the property of the religious priest himself or does he acquire them for his Institute?

It should be clear at this point that if such gifts are acquired by the religious personally they are subject to all the laws described above that pertain to patrimony: they should be handed over to one's administrator, with directions as to the disposal of the interest that accrues thereto. However, I think that a careful reading of what was just said about small gifts will show beyond all question that such gifts or "tips" are really given *intuitu religionis,* and are therefore to be counted among those goods which a religious acquires not for himself but for his Institute. There are two possible ways in which we can look upon such gifts: either as true gifts or as a type of payment for services rendered. They seem to have the character of gifts insofar as they are given only through the generosity and liberality of the pastor, who is free to bestow them or not, for they are always given over and above the required or stipulated payment for the religious' services. On the other hand they might just as easily be considered as a kind of extra pay, because they are given on the occasion of services rendered, and they are not given unless such service is rendered. The question is an academic one at best, for in the first case they would be classed as goods acquired *intuitu religionis,* acquired on the occasion of a religious performance and given to an individual religious only because of his Institute which sent him to that parish; in the second hypothesis they would come under those goods which a religious obtains *industria sua,* because of his ministerial activity. In either case, then, they are acquired in accordance with canon 580 §2 and belong to the Institute. Hence such gifts should either be turned over to the community treasurer along with the check for his week-end services or kept and spent by the religious only with his superior's permission—a possibility which, as we shall see further on, is in keeping with the vow of poverty and the requirement of the common life under certain definite restrictions.

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[4] Clancy, "Problems Involved in the Practice of Poverty and the Common Life in Religious Communities at the Present Time," in *Religious Community Life in the United States* (Sisters' Section), (New York: Paulist Press, 1952), p. 78.

The objection might be made that at times such gifts are given by a pastor with the stipulation that the priest keep them for himself. "This is for you, Father; I want you to buy a good dinner for my intention." When such is the case the religious must treat the gift just as he would any other gift made under such condition: either he interprets the intention of the donor to mean that such a gift is given to be spent with permission, i.e., within the limits of religious poverty, or he has no other choice but to refuse the gift in question as incompatible with his religious obligations. Unfortunately, at times we do find diocesan priests who are scornful of or impatient with the limits imposed by religious poverty, and some do actually insist that the gift in question be treated as one to be spent by the religious independently of his Rule. "This is for you, Father—not for your Order. I want you to spend it on yourself and not to ask anybody's permission for it." The gift in question then becomes one impossible of acceptance; the religious must in conscience refuse it.

But fortunately such cases are extreme; the ordinary pastor kind enough to give such a gift will not want to tie it up in such fashion; he will not want his gift used only in violation of the conscience of his friend, and so with a little explanation on the part of the religious he will be willing to have his gift accepted on the condition that the superior be informed and the requisite permission obtained.[5]

Another situation that presents itself occasionally is that of a pastor or other friend giving a religious a gift *for another:* e.g., for his mother or his father. There is no objection to the religious accepting such a gift and distributing it according to the intention of the donor, for in such a case he becomes a mere intermediary, an agent of the donor. Such a gift would not fall within the scope of his vow of poverty.

THE USE A RELIGIOUS MAKES OF THESE GOODS

Having seen the clear distinction between the goods that a religious in simple vows owns and those that he acquires for the community, we shall consider the use that a religious makes of the various kinds of goods. The question is immediately simplified inasmuch as there is no question of use of *patrimonial goods.* Such goods, in any form whatsoever, are put away, as we saw, in a kind of legal deep-freeze, to be cared for by the administrator the religious has chosen, and are for all practical purposes beyond the reach and use of the religious. Therefore all that we have to consider under the present heading is the use of *community goods,* whether they be money or furniture or food or clothing or any kind of equipment.

The essence of the vow of poverty in this respect is that a religious is forbidden to exercise any independent act of ownership. By his vow he gave up the free and independent use of material things, and as canon 579 clearly states, any act contrary to this is a sinful act.

We often hear it said that "permission makes all things lawful." This is true in a particular sense only: the superior can lawfully authorize the use or disposal by a religious of community goods, but a superior cannot make licit the use or administration of a religious' patrimony, nor can he authorize any substantial departure from the practice of the common life. Even in regard to the use and disposal of community goods the powers of a superior are limited: he can permit a religious to make only those expenditures that are in keeping with religious poverty; he can allow a religious to keep in his possession a moderate amount of money for definite needs—but he could not give permission for a religious to go out and buy furniture, let us say, the same as a layman would; he could not authorize the buying of clothing or furniture or equipment that would, by present day standards, be considered luxurious. A superior who gave a subject permission to retain a gift of five hundred, or even one hundred dollars, would be wrong in so doing, and any subject who accepted such a permisison would be equally wrong. However, within reasonable limits a religious can always feel confident in using and spending whatever the superior knows about and consents to.

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[5] Ellis, *op. cit.,* VII (1948), p. 204.

This is the practice of the vow of poverty in its day-to-day aspect, this is the essence of the sacrifice a religious makes when he pronounces that vow: that he will always act in dependence on his superiors, that he will neither *take nor borrow nor lend nor spend nor keep nor give away nor consume* anything without the superior's knowledge and consent. *Just as a religious cannot use anything he owns* (his patrimony), *so he cannot own anything he uses*—that is, he cannot act as an independent owner of community goods. He must always use them with the permission and according to the will of his superior.

It is apparent, of course, that a religious cannot always obtain an express and specific permission for some particular use or expenditure of money or other goods; some forms of the monastic life make such moment-to-moment permission feasible, but religious engaged in the active ministry very often must resort to presumed permission, and at times to tacit or habitual permission, all in accordance with the teaching of moral theology and the customary interpretations that prevail in his particular Institute. The essential thing is that a religious, whether he spends a few cents for a pack of cigarettes or a couple of thousand dollars for new laboratory equipment, must always act with one or the other of the above-mentioned permissions. If he does not, then he violates his vow in greater or lesser degree, depending on the amount involved and the circumstances surrounding the act.

THE COMMON LIFE AND THE VOW OF POVERTY

All the things that have been said, all the laws cited regarding disposition of patrimony, the use and the disposal of community goods are not to be considered as an end in themselves but as the necessary means to something more fundamental: the *vita communis,* the common life that must obtain in any religious community. This common life is so essential and integral a part of the religious life that its notion forms a part of the very definition of the religious state as found in canon 487, (*stabilis in communi vivendi modus*). The absence of the common life is repugnant not only to all the laws of the Church on the subject but even to the very existence of the religious life in its present form.

Just what is meant by the common life? The best of all the definitions given seems to be that proposed in the agenda of the Vatican Council in 1869. According to the proposed legislation of this Council the common life consists in this: *ut bona quaecumque reditus, emolumenta, aliaque omnia, quae quovis titulo religiosis obveniunt, in usum religiosae familiae plene conferantur et ipsum victum, vestitum aliaque necessaria a conventu in communi accipiant; Superiores nihil quod sit necessarium religiosis denegent, et religiosi nihil quod sit superfluum exigant.*[6]

This definition was incorporated in substance in the Code in the three following prescriptions of canon 594:

> §1. In each and every Institute the common life must be carefully observed by all, even in matters of food, clothing and furnishings.
>
> §2. Whatever a religious, even a superior, acquires according to the canons quoted above, should be added to the funds of the house or province, and all money and securities should be kept in a common treasury.
>
> §3. The furnishings of the religious should be in accordance with the poverty they profess.

The implications of this canon on the common life are many and far-reaching. Its effect is to sum up and put into practice the laws previously quoted on poverty, and to make of a community a common family in which all the members share alike in the goods of the family, each one contributing his full share of talent and effort to the common good, without any holding back or private advantage. It makes all religious entirely dependent on the superior for whatever they need and whatever they spend, and at the same time it obliges the superior to treat all his subjects justly and equally, without any favoritism or prejudice. It is one of the great factors that distinguish the daily life of a religious priest from that of his brother priests in the diocesan clergy.

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[6] Cf. Piatus Montensis, *Praelectiones Iuris Regularis* (Tornaci, 1905), I, 249.

A religious family, then, lives much the same as does a natural family of parents and children, in which none of the members lives a life independent from that of the others. But just as in a natural family, so in the religious family it is evident that perfect equality in every detail will be impossible. Special needs as to diet, equipment, books, and many other things will always have to be taken into consideration, but within these limits there should be an equality as to the sharing in the material goods of the community.

The chief factor that will destroy this equality and unity of community life is the *peculium,* the small sum of money allowed a religious for his private use over and beyond his present actual needs and those needs that will arise in the near future. One canonist calls the *peculium* a *pusillum patrimonium,* which we might translate as a pocket-size patrimony, or a private little nest-egg which a religious keeps for his own convenience. Just how does the *peculium* fit into the picture of poverty and the common life?

We must first distinguish between an independent *peculium* and a dependent *peculium,* and then it will be shown that neither type is legitimate in a religious community of any kind.

An *independent peculium* is one that a religious has put aside for his own use, entirely withdrawn from the jurisdiction of the superior—one that he has built up, let us say, from gifts or money given to him for a vacation or for any other legitimate purpose—and which he keeps and spends without any permission of the superior. That such a *peculium* is entirely opposed to the fundamental concept of the religious life is evident, and de facto it has been outlawed from the Council of Trent onwards. It is per se illicit, and for the Church to make it licit would be impossible unless the entire concept of the religious life were to be radically changed.

The *dependent peculium* is a sum of money which a superior allows to be kept apart from the common fund, to be spent for some future needs not at present foreseen, but which the religious will spend with permission, and which the superior can order to be re-deposited in the common fund at any time and for any reason. For example, a religious may have gotten and kept, with permission, various sums of money from various sources. In time these sums exceed his daily needs, and in the end it develops that somewhere in a bureau drawer or under a loose floor-board he has accumulated a bank-roll of some proportions. The superior knows of this hoarding and allows him to keep it for some future time when he will ask permission to spend it for some legitimate purpose.

Yet, even though this latter *peculium* differs from the independent *peculium* in that it is kept and spent with the superior's permission, it is still not permissible, for it runs counter to the prescriptions of the Code in regard to the common life: *pecunia quaelibet omnesque tituli in capsa communi deponantur.*[7]

The canon just cited clearly forbids even the dependent, or imperfect, *peculium;* all canonists are in agreement on this. There is still, however, some disagreement among the doctors as to the force of custom in this matter. The lack of any clause in the canon reprobating contrary custom would seem to indicate that customs permitting a dependent *peculium,* if such customs are centenary or immemorial, might still be tolerated. Where such customs are still in existence, therefore, and tolerated by the legitimate superiors, the dependent nature of such *peculia* must be carefully maintained: the permission of the superior must still be obtained before any or all of the sum in question is disposed of in any way.

And yet daily and universal experience tells us that most religious priests we meet or know carry wallets, and these wallets contain dollar bills in varying amounts. We shall see in the concluding section of this article that such a practice is both legitimate and necessary, and in no way violates the principles presented above.

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[7] Cf. canon 594, § 2.

NEWMAN AND THE NEWMAN LEGEND

"Of the making of books on Newman," an American scholar once observed (as resolutely he prepared to launch *his* volume), "there seems to be no end."[1]

Attesting in its own way to the truth of this observation, this article would follow several earlier articles in *The American Ecclesiastical Review* which focused attention upon the inner life of Newman, especially insofar as this life may now be better understood by a study of the published intimate papers, memoirs, and journals.[2] A critical study of the *Autobiographical Writings,* and of the forty-four other published works which (at present) we have from his pen, would undoubtedly receive the warm approval of Newman himself, whom our present Holy Father has termed "that great man and earnest seeker after truth."[3] Such an interest, too, as long as it is dispassionate and objective, should serve, as Monsignor Fenton hopes, to put an end to "the inculcation of the Newman legend in place of genuine history and theology," and to result, instead, "in an advance in genuine study of the man and his place in ecclesiastical history."[4]

What Monsignor Fenton understands by the Newman legend may fairly be described in the concluding words of his first article. It is "the idea that Newman was always right in his quarrels with and complaints against his fellow Catholics, that his teaching was an ideal expression of Catholic doctrine, and that his attitude, as manifested in this Journal, should be admired and imitated without reserve."[5]

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[1] Charles Frederick Harrold, *John Henry Newman* (London, New York, Toronto: Longmans, Green and Co., 1945), p. vii.

[2] Cf. Joseph Clifford Fenton, "Some Newman Autobiographical Sketches and the Newman Legend," *AER,* CXXXVI, 6 (June, 1957), 394-410; Joseph F. Beckman, "Another View of Newman," *AER,* CXXXVIII, 1 (January, 1958), 37-48; and Joseph Clifford Fenton, "Newman's Complaints Examined in the Light of Priestly Spirituality," *AER,* CXXXVIII, 1 (January, 1958), 49-65. Monsignor Fenton's first article was occasioned by the publication of *John Henry Newman Autobiographical Writings,* ed. Henry Tristram (New York: Sheed and Ward, 1957)—hereafter cited as *Autobiographical Writings.*

[3] Pope Pius XII, Letter to Eight Superiors of the Augustinian Orders, *The Pope Speaks,* I, 3 (Third Quarter 1954), 232.

[4] *AER,* CXXXVI, 6 (June, 1957), 410.

Perhaps, though, instead of speaking of the Newman legend, we should speak rather of the Newman legends. Newman has been presented as a Mephistophelean character: sinister, crafty, insincere, full of guile, and intellectually seductive. To Thomas Carlyle, on the other hand, he possessed only "the intellect of a moderate-sized rabbit." He was the angelic doctor of post-*Apologia* days, later the fugitive from the challenges of modern scientific discoveries, and later still the helpless victim of internecine strife, rendered impotent and reduced to a whimpering state by false rumors and accusations. Then, at the beginning of the century, he was to appear "as the 'liberal Catholic,' the 'father of Modernism,' the 'Darwin of theology.' "[6]

Both time itself, which Newman valued so highly, and circumstances, which affected him so deeply, have disposed of some of these legends and altered others. The dignity of the cardinalate in 1879, as Cardinal Manning wrote him, was intended by Pope Leo XIII as "a testimony to your virtues and your learning."[7] A later and more significant vindication of his orthodoxy was to be made by Pope St. Pius X, when the Holy Father wrote, concerning the legend of the modernist Newman:

> For if, in what he wrote before he professed the Catholic Faith, there may perchance be found something which bears a certain resemblance to some of the formulas of the Modernists, you justly deny that they are in any way supported thereby; both because the meaning underlying the words is very different, as is also the purpose of the writer, and, the author himself, on entering the Catholic Church, submitted all his writings to the authority of the Catholic Church herself, assuredly, to be corrected, if it were necessary. As for the numerous and important books which he wrote as a Catholic, it is hardly necessary to defend them against the suggestion of kindred with heresy. . . . No doubt in so great an abundance of his works something may be found which may seem to be foreign to the traditional method of the theologians, but nothing which could arouse a suspicion of his faith. . . .

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[5] *Ibid.*, 410.

[6] Harrold, *op. cit.*, p. 370.

[7] Wilfrid Ward, *The Life of John Henry Cardinal Newman* (London: Longmans, Green and Co., 1913), II, 449.

And would that they truly followed Newman as a teacher, not in the fashion of those who, given up to preconceived opinions, search his volumes, and with deliberate dishonesty extract from them something from which they contend that their views receive support, but that they might gather his principles pure and unimpaired, and his example, and his lofty spirit.[8]

That which was legendary about Newman—even if favorably so—disturbed him in his own lifetime, and we can muse that Monsignor Fenton would find no defender more ardently in support of some of his conclusions than Newman himself. "Even those who think highly of me," Newman wrote ruefully in 1846, "have the vaguest, most shadowy, fantastic notions attached to their idea of me, and feel a respect, not for me, but for some imagination of their own which bears my name."[9]

Thus, the report in 1850 that one of his admirers had claimed sainthood for him evoked his disclaimer: "'I have nothing of a saint about me as everyone knows, and it is a severe (and salutary) mortification to be thought next door to one. . . . Those who are at a distance have exalted notions about one. It is enough for me to black the saints' shoes—if St. Philip uses blacking in heaven."[10]

The notion that whatever he taught was "an ideal expression of Catholic doctrine," he would have characterized as fantastic. He took pains to make clear that so much of his work was preliminary in nature, that he wished "to assist in investigating and bringing to light great principles necessary for the day," and that he always submitted what he said "to the judgment of the Church." But he knew, too, that noble intentions alone would not preserve him from error. "Every human system, every human writer, is open to just criticism."

Newman was not a systematic theologian, but a controversialist. "To say I am not a thorough theologian and that I know nothing of Canon Law, is obvious,"[11] he could write (although he did not dispatch this bit of self-depreciation lest he seem impertinent) when he wished to forestall his rumored elevation to an English bishopric in 1853. On May 12, 1879 in Rome, when he received the *biglietto* in Cardinal Howard's apartments, he acknowledged, in the customary address to mark the occasion, his own inadequacies:

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[8] *AER,* XXXVIII, 5 (May, 1908), 559-562.

[9] Ward, *op. cit.,* I, 150.

[10] *Ibid.,* I, 230.

[11] *Autobiographical Writings,* p. 299.

> In a long course of years I have made many mistakes. I have nothing of that high perfection which belongs to the writings of saints, viz., that error cannot be found in them; but what I trust that I may claim all through what I have written, is this—an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve Holy Church, and, through Divine mercy, a fair measure of success.[12]

In the period of his life after the "lifting of the cloud" Newman discreetly avoided any statement that might appear to embarrass those churchmen with whom he had disagreed. On one occasion he did publicly refer to his earlier difficulties, and then only because the spokesman of the delegation of Irish bishops and laymen had made an unusually outspoken allusion to the "dishonouring misconceptions which have been the portion of the best and greatest of mankind." In the course of his reply, Newman touched briefly upon this delicate subject: "I will not deny that on several occasions this has been my trial, and I say this without assuming that I had no blame myself in this coming upon me."[13]

And when, back on the second floor of the Birmingham Oratory, in his rooms crowded with books, notes, and reams of correspondence, he viewed the swelling collection of his personal papers and thought of the unknown writer who might some day use these materials for his biography, Newman made an admonitory memorandum that insisted upon objectivity: "I don't want a panegyric written of me, which would be sickening, but a real fair downright account of me according to the best ability and judgment of the writer."[14]

This, then, would be a partial answer, in certain of Newman's own words, to some aspects of that legend which Monsignor Fenton so justly censures.

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[12] Ward, *op. cit.*, II, 460.

[13] *Addresses to Cardinal Newman with his Replies,* ed. the Rev. W. P. Neville (New York, London and Bombay: Longmans, Green and Co., 1905), p. 254.

[14] *Autobiographical Writings,* p. 24.

When Monsignor Fenton came to treat of the Newman legend and these autobiographical papers, he chose to write an essay rather than a review. Accordingly he limited himself almost exclusively to a study of the Journal of 1859-79. It may be regretted, though, that he did not pay some attention to a document from Newman's earliest Catholic days, the revealing notes which Newman wrote during his retreat for the Catholic priesthood. In these most penetrating of self-analyses Newman attempts to appraise himself in the sight of God. No detractor could have armed himself with a more destructive weapon had he come upon this document. At least these retreat notes would not justify Monsignor Fenton's conclusion, reached on the basis of the Journal alone, that Newman's "introspection, the most obvious of his tendencies, turned more towards self-justification than towards any accurate and humble evaluation of his own conduct."[15]

In the matter of Newman's complaints, which may so easily be misunderstood, there is no gainsaying the fact that there are harsh words to be found in the Journal, words at times like those which may be found even among the writings of some of the saints, words which proceed from a "feeling of despondency and irritation" on some occasions, as Newman would confide. There are words, too, which would read to him in 1870 as "affected, unreal, egotistical, petty, fussy." And yet, calmly weighing the words of the different moods and acknowledging that "one writes in particular humours," he would decide to leave this record "for what is valuable in it."[16] He who could write strongly on occasion ("Unless I speak strongly, men won't believe me in earnest"), would write strongly even in his journals. He could write without malice but not without honesty, and what he confided to his journals did not proceed from a lack of respect, for he insisted upon that, nor from a spirit of disobedience, for he willingly obeyed, nor merely from resentment, but from his straining to express the position of his mind exactly and to record his complaints objectively—"as I might criticize a piece of Latin composition,"[17] he said at another time.

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[15] *AER,* CXXXVIII, 1 (January, 1958), 60.

[16] *Autobiographical Writings,* p. 268.

[17] Fergal McGrath, S.J., *Newman's University: Idea and Reality* (London, New York, Toronto: Longmans, Green and Co., 1951), p. 436.

Unfortunately the spirituality of Newman is not adequately represented in Monsignor Fenton's articles. To minimize the pronounced note of acceptance of God's will in all the difficulties, some of them, it is true, less serious than Newman imagined, is to do him a disservice. There is a mental poise, a serenity, a detachment, even in the pages of the Journal alone, which is truly remarkable. To know the circumstances which prompted Newman's jottings in his Journal, and to appreciate how much the circumstances and the writings illuminate each other, is to become conscious of the real injustice caused by false stories too easily propagated. But to understand the whole Newman in relation to his real trials it is necessary to recall his words of acceptance: "It is my cross to have false stories circulated about me, and to be suspected in consequence. I could not have a lighter one. I would not change it for any other."[18]

Strange, too, is Monsignor Fenton's comment that Newman sought to make improvements in the Catholic Church in England "in the direction of 'the philosophy and the character of the day.' "[19] Certainly if there was one evil which Newman attempted to arouse his fellow Catholics against, and all who would hear him as well, it was this very philosophy and character of the day. And certainly anyone familiar with Newman's constant theme of the dangers of the world, the liberalism of the world, the anti-dogmatic character of the world, would immediately recognize this comment to be a striking grotesquerie. Newman's relation of opposition has been strangely mistaken for sympathy and espousal.

It would seem that Monsignor Fenton, in his effort to redress whatever extravagant praise has been accorded Newman, and to atomize the Newman legend, has himself at times moved too far to the other extreme, and has denied what he should have conceded. Thus he denies that there were any instances of an unfair treatment which Newman received from some ecclesiastics or lay Catholics.

Newman's role in Ireland—to allude to just one instance of a real unfairness—is traced in Dr. Fergal McGrath's scholarly study of the Catholic University there. He sketches some six reasons for Newman's withdrawal from the University. The fifth reason indicated is "the constant difficulty which he experienced in carrying through his plans, and the undeniable lack of courtesy which he experienced from Dr. Cullen and Dr. McHale—all the more painful to a man of avowed sensitiveness."[20] Monsignor Fenton would deny that Newman had objective and legitimate reason for complaint. Is not "the undeniable lack of courtesy" sufficiently objective?

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[18] *Letters of John Henry Newman,* edited and introduced by Derek Stanford and Muriel Spark (Westminster, Maryland: The Newman Press, 1957), p. 160.

[19] *AER,* CXXXVI, 6 (June, 1957), 399.

And while we are asking some questions, may we not ask if Monsignor Fenton has adequately related isolated and fragmentary questions from the Journal to the context of Newman's life and works? I believe not. Is it fair to leave the reader with the impression that Newman had, even in his most plaintive lines, anything less than a profound love of the Church? And how, in view of his interpretation of Newman's complaints, can Monsignor Fenton consistently maintain that Newman nonetheless possessed, what by his testimony he would not challenge, "greatness . . . as a priest"? Perhaps the one-sidedness that mars some of Monsignor Fenton's interpretations may be attributed to a tendency to be too readily content with "the first inference to which the text of the Journal leads."[21]

To see in Newman the sad image of a self-centeredness that masqueraded in the vesture of a cloying innocence and an exquisite refinement is only to perpetuate another of the many legends. To see in him the figure of a fallen idol, of a man broken by adversity and reduced to a pitiable state, deserving of our own tears and anguish as well, is only to modify another legend. To see him, though, suffering in the midst of real trials, to hear him crying out in pain, too, and at the same time resolutely affirming his acceptance of God's will, is to understand far better the whole Newman.

Despite superficial impressions conveyed to us by the complaints of the Journal, a closer reading and a closer study will show him sincerely rejecting praise itself and any dignity for its own sake. It will show him, too, just as sincerely and not inconsistently, at times wanting the recognition that will at last put an end to those unfounded accusations and unjust rumors that had attacked his truthfulness.

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[20] McGrath, *op. cit.*, p. 497.

[21] *AER*, CXXXVIII, 1 (January, 1958), 60.

Perhaps now, as we study his life and his times from our comfortable vantage point, safely removed from the struggles and conflicts that would finally yield a rich harvest for the Church in England, we might wish that he had somehow not allowed himself to suffer so, that he had not had such a temperament, which he takes pains *not* to hide from us. But then, of course, he would not have been Newman, constituted with such a brilliant intellect and such an acute sensibility. Then, too, perhaps we would have to ask ourselves, as the French Oratorian, Louis Bouyer, has already asked, "Whence comes the idea that sanctity, or the lack of it, is a matter of temperament?"[22]

In Newman there was the constant desire to seek truth, and, once possessed, to hold to it, to live by it, and to persuade others of it. It is significant that when the present Holy Father addressed his letter to the late Cardinal Griffin on the occasion of the Newman centenary, he drew upon the words of Juvenal to describe Newman as one who "gave up his whole life to the truth." It was almost an echo of what, so many years before, Newman had proclaimed to the world when he wrote, in his *Apologia,* that "he loved honesty better than name, and Truth better than dear friends."

Newman welcomed in his lifetime a criticism that was just, and now, posthumously, his works repeat that invitation to calm and dispassionate scholarship. He who would insist that exposing a man's mistakes, so long as there is proof and a reason to speak, is not "speaking against him," awaits the type of scholarship for which Monsignor Fenton pleads. Newman, with his passion for truth and honesty, still remains the most effective antagonist of the Newman legend.

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[22] Louis Bouyer, *Newman: His Life and Spirituality,* trans. J. Lewis May (London: Burns & Oates, 1958), p. 318.

THE NEWMAN LEGEND AND NEWMAN'S COMPLAINTS

Conclusions I have proposed and defended in two fairly recent articles on Newman are, at the moment, being disputed in two very distinguished published essays. One of these is Fr. Vincent Blehl's "The Holiness of John Henry Newman," carried in the June number of *The Month.*[1] The other is "Newman and the Newman Legend," by Fr. E. Leo McMannus, the contribution printed immediately in front of this one in this issue of *The American Ecclesiastical Review.*

Father McMannus disagrees with me chiefly on the subject of what I have called "the Newman legend." The objective of Father Blehl's essay can, perhaps, best be indicated by his statement that "It is not inconceivable that what Mgr. Fenton judges to be resentment against superiors and inordinate desire of praise and recognition, may some day be authoritatively stamped as the heroic sufferings of a saint."[2]

Objectively, the issues under discussion here are of great and intensely practical importance. This fact, together with the timeliness of any discussion about Newman at this time, may serve to excuse the publication here of a response to Fathers McMannus and Blehl.

THE POINTS AT ISSUE

To bring this discussion into some kind of focus, I must first advert to the fact that this is really the second round of debate about the content of an article I wrote for the June issue of this magazine last year. The article was entitled "Some Newman Autobiographical Sketches and the Newman Legend."[3] It was occasioned by the publication, earlier last year, of Father Tristram's edition of Newman's *Autobiographical Writings.*[4]

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[1] Vincent Blehl, "The Holiness of John Henry Newman," in *The Month,* CCV, 1090 (June, 1958), 325-34. Father Blehl published another, and a somewhat similar article in this country during the month of June. It is entitled "The Sanctity of Cardinal Newman, in *America,* XCIX, 11 (June 14, 1958), 328 ff.

[2] Father Blehl, in *The Month, art. cit.,* 333 f.

[3] "Some Newman Autobiographical Sketches and the Newman Legend," in *AER,* CXXXVI, 6 (June, 1957), 394-410.

"Some Newman Autobiographical Sketches and the Newman Legend" listed the ten autobiographical writings included in the book, and discussed previous partial or complete publication of some of this material. By far the greater part of this article, however, was devoted to a study of the ninth item in the list of these autobiographical accounts, the Journal containing entries made by Newman during the years 1859-70, and to a "Supplement" added by Father Tristram to the third Newman autobiographical sketch published in the book.

The Journal in question is quite brief. It takes up only twenty-seven pages of the *Autobiographical Writings.* It contains only sixteen entries, the last of which, made after Newman had been made a Cardinal, is only one line long.

Yet it is a document which should be of intense interest to all priests. In 1859, when Newman made his first entry in this little work, he had been a Catholic for fourteen years and a priest for twelve. The 1859-79 Journal was started the very year of Newman's brief experience as editor of the *Rambler.* It covered the years of the heated debates about papal infallibility, debates in which Newman took a very prominent part. It ended with his promotion to the Cardinalate.

Newman himself gave an interesting and exact appraisal of this Journal in the last two paragraphs of his entry for Sept. 10, 1876, the next-to-the-last entry in the book.

> I am dissatisfied with the whole of this book. It is more or less a complaint from one end to the other. But it represents what has been the real state of my mind, and what my Cross has been.
>
> O how light a Cross—think of what the Crosses of others are! And think of the compensation, compensation in even this world—I have touched on it in a parenthesis in the foregoing page. I have had, it is true, no recognition in high quarters—but what warm kind letters in private have I had! and how many! and what public acknowledgments!

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[4] *John Henry Newman Autobiographical Writings,* edited with introduction by Henry Tristram of the Oratory (New York: Sheed and Ward, 1957), pp. xi + 338. The book was prepared for the press and enriched with very valuable notes by Fr. C. Stephen Dessain of the Oratory.

How ungrateful I am, or should I be, if such letters and such notices failed to content me.[5]

"Some Newman Autobiographical Sketches and the Newman Legend" took cognizance of Newman's accurate assessment of his own Journal. Of the sixteen entries in this Journal, twelve are exclusively or in great measure given over to bitter complaints by Newman about the treatment he had received from Catholics and their leaders. My article quoted extensively from the Journal to show what Newman was complaining about and against whom he was complaining. It also accepted Newman's own testimony to the effect that this attitude of complaint "represents what has been the real state of my [Newman's] mind."

This section of my own article then went on to adduce evidence tending to show that the complaints voiced in Newman's 1859-79 Journal were objectively without justification. The conclusion of this portion of the article, a conclusion, incidentally, based on evidence which has not been questioned in any of the replies made to it, is this: "Objectively speaking, Newman had no cause whatsoever to complain about the treatment accorded him by the Catholic leaders or the Catholic public after his reception into the true Church."[6]

The rest of the article, apart from a brief conclusion, is concerned with the Newman legend, as this legend is exemplified in Father Tristram's "Supplement." Father Tristram compressed into less than a page of type a sketch of Newman's positions and activities between 1859 and 1875. In this sketch, quoted in its entirety in my own article, Father Tristram certainly and clearly implies "that Newman was always right in his quarrels with and complaints against his fellow Catholics, that his teaching was an ideal expression of Catholic doctrine, and that his attitudes, as manifested in this [the 1859-79] Journal, should be admired and imitated without reserve."[7] "Some Newman Autobiographical Sketches and the Newman Legend" brings forward evidence tending to show that, on some points at least, Father Tristram's appraisal was less than accurate. It likewise noted the incorrect, ungenerous, and sometimes unjust evaluations made by Father Tristram with reference to men who had been opposed to or by his hero.

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[5] *Autobiographical Writings,* p. 275.

[6] *AER, art. cit.,* 403 f.

[7] Cf. *ibid.,* 404-10. The passage cited is found on p. 410.

THE BECKMAN ARTICLE AND ITS ANSWER

The January, 1958, issue of *The American Ecclesiastical Review* carried an article entitled "Another View of Newman," written by Fr. Joseph F. Beckman.[8] This article took exception to a statement contained in "Some Newman Autobiographical Sketches and the Newman Legend." The assertion contradicted by Father Beckman was: "Objectively speaking, Newman had no cause whatsoever to complain about the treatment accorded him by the Catholic leaders or the Catholic public after his reception into the true Church."[9] Father Beckman contended that on at least four occasions Newman had been treated unfairly by Catholic superiors.[10]

"Another View of Newman" is a brilliantly written essay. It shows its author's familiarity with and mastery of the writings by and about the great Oratorian. Yet it appeared to me to rest almost entirely on an intense conviction of Newman's subjective righteousness, and in great measure to disregard the objective legitimacy or impropriety of the complaints Newman had actually set down in his 1859-79 Journal. As a result the same issue of *AER* carried after Father Beckman's article, a reply entitled "Newman's Complaints Examined in the Light of Priestly Spirituality."[11] The main point of that reply can be seen in the following brief excerpt.

> . . . Father Beckman has taken exception to the statement that "Objectively speaking, Newman had no cause whatsoever to complain about the treatment accorded him by the Catholic leaders or the Catholic public after his reception into the true Church." He has defended his position by bringing forward evidence directed towards showing that "there was real objective provocation for the Cardinal's attitude and some of the things he said, right or wrong though they be." We are not concerned with the subjective rightness or wrongness of Newman's reactions to his ecclesiastical superiors, his fellow priests, and the Catholic people of England. We are concerned with the objec-

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[8] *AER,* CXXXVIII, 1 (Jan., 1958), 37-48.
[9] *Ibid.,* 37.
[10] Cf. *ibid.,* 38-48.
[11] *AER,* CXXXVIII, 1 (Jan., 1958), 48-65.

> tive legitimacy of the actual complaints Newman made, the complaints he registered in his 1859-79 Journal, and which, according to his own testimony, characterized his state of mind during the period covered by the entries in the Journal.
>
> This question, in its turn, involves principles of paramount importance in the field of priestly spirituality. If there be objective justification for the complaining attitude expressed by Newman in this 1859-79 Journal, then any other priest who found himself in a situation like the one to which Newman so strenuously objected would be objectively justified in adopting a like attitude. It is perfectly true that Newman was an extraordinarily gifted genius. Yet the principles of priestly spirituality remain normative even for exceptionally gifted men.[12]

The first part of my own January, 1958, article was given over to a consideration of the principles of priestly spirituality pertinent in the case of Newman's complaints.

> . . . If we look at the content of the 1859-79 Journal carefully, we find that, while it contains some elements of adverse self-criticism, actually, most of it is devoted to expressions of resentment and complaint against Newman's ecclesiastical superiors, against some of his brother priests, and against the Catholic people of England as a group. What is manifestly the basic motive for this resentment is Newman's strong conviction that he had a benefit to confer on the members of the Church in his own country, and that he was being frustrated and deprived of a chance to make his contribution by reason of the hostility of his ecclesiastical superiors and the lack of enlightenment in the English Catholic public.[13]

The article went on to quote, from the content of the 1859-70 Journal itself, evidence showing the truth of the statements in the above paragraph. Then it examines the complaints in the Journal in the light of the supernatural character of the Catholic priesthood.

> In the economy of faith, a man should not and does not become a priest in order to occupy some position which he considers pleasant, or which he considers sufficiently influential and honorable to be worthy of his own talents. If worldly motives were valid in the life of the priesthood, if the sacerdotal life could be seen accurately in a merely natural light, such a procedure might be possible or even desirable.

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[12] *Ibid.,* 51 f.

[13] *Ibid.,* 52.

> But, in point of fact, the work and the life of the Catholic priesthood lie within the order of intrinsically supernatural reality. The priest, empowered as he is to celebrate the sacrifice of the Mass, is incorporated into an organization or a brotherhood that exists only to aid and to further the apostolic work for which the apostolic college in the Church is made responsible, a work which is the continuation of Our Lord's own redemptive activity. The only valid motive for entering into that life is that of participating in that work out of love for Our Lord. The only valid norm for a correct evaluation of the details of that life is to be found in Our Lord's teachings and in His love.
>
> According to that norm, no priest, not even a genius like John Henry Newman has any really objective justification for complaint or resentment because he is not commissioned and not encouraged to proceed with projects that he may consider most beneficial to the faithful. And certainly he has no right to complain because the Holy See and the bishops have come down with severity on doctrinal statements which, however well meant, are opposed to the teaching of the Church.[14]

The remainder of the first part of "Newman's Complaints Examined in the Light of Priestly Spirituality" deals with the prevalent atmosphere of personal bitterness against ecclesiastical superiors, brother priests, and the English Catholic public in general, manifest in the 1859-79 Journal. It cites a few passages from Newman's work which show the existence of such an atmosphere. The first part of the article concludes with this observation:

> After all, according to God's own command, we are to have and foster charity, and especially intense charity, towards our fellow-disciples of Jesus Christ. And certainly it is not in any way a part of Catholic life to obey our superiors out of devotion to them, considered as in any way apart from Our Lord. The *amor fraternitatis* for ecclesiastical superiors and for fellow priests, if it existed in Newman, was not very powerful, at least according to the evidence contained in the Journal.[15]

The second part of the article was concerned with the four incidents in Newman's life brought forward in Father Beckman's article. It pointed to evidence that, even on these occasions, Newman had no objectively legitimate cause for the kind of complaints with which he had filled the 1859-79 Journal. The article ended with the observation: "For a priest to imagine that Newman's writings in this particular area can serve to guide the formation of his own attitude towards his superiors and his brothers in the priesthood would be most unfortunate."[16]

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[14] *Ibid.,* 57 f.

[15] *Ibid.,* 61.

THE STATEMENTS OF FATHER McMANNUS

Father McMannus, a member of the faculty at St. Bernard's Seminary in Rochester, has taken exception to conclusions set forth in "Some Newman Autobiographical Sketches and the Newman Legend," and in "Newman's Complaints Examined in the Light of Priestly Spirituality." The first part of his article contains an attempt to show that what I had called "the Newman legend" was, in point of fact, only one of many "legends" about Newman. Furthermore it adduces what is meant to be evidence that Newman himself was firmly opposed to the sort of "Newman legend" spoken of in the June, 1957, article.

The second part of Father McMannus' article is less rigidly organized than the first section. Nevertheless it contains statements which deserve some comment.

First, however, we should consider Father McMannus' basic contention, his belief that there are several accounts or estimates of Newman which deserve to be called legends, and his clear implication that what I have called "the Newman legend" does not really deserve that designation. He writes:

> What Monsignor Fenton understands by the Newman legend may fairly be described in the concluding words of his first article. It is "the idea that Newman was always right in his quarrels with and complaints against his fellow Catholics, that his teaching was an ideal expression of Catholic doctrine, and that his attitude, as manifested in this Journal, should be admired and imitated without reserve."[17]

The author of "Newman and the Newman Legend" then goes on to say that "perhaps . . . instead of speaking of the Newman legend, we should speak of the Newman legends."[18] He proceeds to mention various discredited evaluations of Newman, among others a claim that Newman was the "father of Modernism." He zealously combats this last claim, which he himself had brought into the discussion, with the aid, among other things, of a letter of courtesy written by St. Pius X to the Bishop of Limerick.

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[16] *Ibid.*, 65.

[17] *Supra*, 93 f.

[18] *Supra*, 94.

In this portion of his paper, Father McMannus is guilty of carelessness, not only in his action of introducing and then fighting against the charge that Newman was mixed up in Modernism, but also and especially in misrepresenting the very topic he had started out to discuss. In the June, 1957, article, it was made perfectly clear that the "Newman legend" was being considered and discussed as a definite body of teaching, exemplified in a page-long citation from Father Tristram's Supplement made in this same article. The immediate origin of this "legend" is said to be in Ward's classical work, *The Life of John Henry Cardinal Newman.* These are the pertinent words of the June, 1957, article:

> It has been calamitous for the cause of genuine theological and historical scholarship that, generally speaking, Newman has been idolized rather than studied. Ever since the appearance of his authorized biography by Wilfrid Ward, there has been an almost universal tendency on the part of Catholic writers and lecturers to treat Newman as the unquestioned hero of their accounts, and to justify the stand he took on every question with which he was concerned. In thus depicting Newman as having been always in the right in the controversies in which he took part as a member of the Catholic Church, and in representing even his most violent and emotional language with reference to his opponents as accurate description, the men who have followed this tendency have seriously distorted the perspective of ecclesiastical history.
>
> Unfortunately this tendency is clearly manifested in the notes which the first editor, Father Tristram, contributed to the present volume. The following citation is taken from a "Supplement" written by Father Tristram and appended to the text of the memorandum written by Newman himself and addressed to Mr. Morgan.[19]

Then there follows, in the text of the June, 1957, article, the following page-long citation from the text of Father Tristram's Supplement. This was the text I had criticized as the statement of the Newman legend for that portion of Newman's life covered in the Journal. Father McMannus, who shows himself intensely critical of my statements about the Newman legend, does not advert, even indirectly, in the course of his article, to the main point of the discussion.

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[19] *AER,* CXXXVI, 6 (June, 1957), 404 f.

This is the citation from Father Tristram's "Supplement," as it appeared in the June, 1957, article.

> During the decade before the Vatican Council (1869-70) Newman had to experience the humiliating consequences of being out of harmony with the dominant faction among English Catholics, which in this instance was singularly aggressive, exalting its own opinions into dogmas, and intent upon suppressing every school of thought but its own. The "fierce and intolerant temper," which was its characteristic, displayed itself in the ecclesiastical policy of Manning, Archbishop of Westminster (1865), and in the writings of W. G. Ward, then editor of the *Dublin Review.* In these years three subjects came successively to the front—the temporal power, the higher education of the laity in the English universities, and above all the question of papal Infallibility—and feeling ran high. On all three Manning and Ward not only held, but expressed extreme views; and in the matter of Infallibility they did their utmost to secure a definition in unequivocal terms. Newman, on the other hand, sensitive to the distress of the "little ones of Christ," whose claims to a hearing were ruthlessly being set aside, took a more moderate line, and advocated a "wise and gentle minimism." Unfortunately the extremists possessed in Rome a mouthpiece in the person of Mgr. Talbot, a convert Anglican clergyman like themselves, who had the ear of Pius IX, and never let slip an opportunity of belittling Newman and turning Roman opinion against him. Newman, however, although he had always accepted the doctrine of papal infallibility on theological grounds, might justly, before the Council, have been described as a minimizer and an inopportunist in his own restrained manner; but when the definition had been promulgated, he made his submission without even a momentary hesitation; he simply accepted with the assurance of faith what he had previously held as a theological conclusion. Some years later, time, his "best friend and patron," as he said, wrote an ironical comment on the agitations of the previous decade; for when Gladstone made an ill-founded and irresponsible attack upon the Holy See in two pamphlets, it was Newman who, of all that distinguished statesman's Catholic opponents, made by far the most effective defence of the encyclical *Quanta Cura,* the *Syllabus,* and the Vatican definition in his *Letter to the Duke of Norfolk* (1875); and incidentally took advantage of the chance occa-

sion to produce a work of permanent apologetic value, in which he soars above the temporary and the particular, and enunciates truths pertinent, not only then, but at all times.[20]

This is the account cited in the June, 1957, article as an example or, more properly, as the expression, of the "Newman legend." In the first place, its legendary character should be immediately apparent to anyone who is at all aware of the situations and the events it purports to describe. Again, it is manifest that this is *the* legendary or non-historical story about Newman, because this is the story accepted and told without question as a factual account in practically every book or article about Newman. As a matter of fact the type of estimate of Newman found in the Tristram "Supplement" appears in every one of the articles which have been written in opposition to my own essay of June, 1957. This account of the 1859-79 period, sharply slanted in favor of Newman and written up in a way to disparage those who opposed him or were opposed by him, was imposed upon the world of English Catholic letters, and ultimately upon most readers throughout the world, because it is the view of Newman given in Wilfrid Ward's classic, *The Life of John Henry Cardinal Newman,* one of the most influential works in all the history of English Catholic literature.

The heart of the only real Newman legend is contained in the citation we have made from Father Tristram. No one could seriously consider this is good objective historical teaching or writing. The language employed in this citation is not the sort which is employed to give an accurate and objective account of an event. It is rather geared to affect the emotions, and to influence readers to think well of Newman and to dislike his adversaries. The statement of the Newman legend contains inaccurate assertions, and employs definitely offensive language in referring to Newman's opponents.

Thus it is wrong to characterize the Archbishop of Westminster and those who accepted his teaching as "the dominant faction among English Catholics," and to describe this group as "singularly aggressive, exalting its opinions into dogmas, and intent upon suppressing every school of thought but its own." It is certainly poor taste to charge a group which includes the Metropolitan of the Catholic Church in England with having a "fierce and intolerant temper." Certainly there is no earthly reason why Archbishop Manning should have been said to have held and expressed "extreme views" on the then much discussed subject of papal infallibility. The allegation that the Archbishop was working "to secure a definition in unequivocal terms" is strange indeed. A doctrinal definition is a decision by competent ecclesiastical authority settling, once and for all, some question about Catholic teaching which has hitherto been open to legitimate discussion. If such a decision were not unequivocal, it would not be a definition at all.

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[20] *Ibid.,* 405 f. The original is in *Autobiographical Writings,* pp. 15 f.

The allegation that Newman took a position on the question of papal infallibility different from that taken by Archbishop Manning and others because he was "sensitive to the distress of the 'little ones of Christ', whose claims to a hearing were ruthlessly being thrust aside" is untrue historically, and is merely a restatement of the charges hurled against the Church by its enemies after the Council. The claim that the Catholics who opposed the Vatican Council definition of papal infallibility were in any way the "little ones of Christ" is absurd. And the statement that the opponents of papal infallibility were denied a proper hearing prior to the definition of this dogma by the Council is both inaccurate and insulting to the saintly and beloved Pius IX. The article "Some Newman Autobiographical Sketches and the Newman Legend" has this to say about Father Tristram's "little ones of Christ."

> The most influential groups of Catholics who were "distressed" by the prospect of the definition of papal infallibility and by the definition itself were, of course, the liberal Catholics in France and the anti-Roman element in Germany. Within this company were bishops like Dupanloup in France and Hefele in Germany, who finally accepted the definition. There were others, like Döllinger in Germany and Loyson in France, who were so distressed that they left the Catholic communion, never to return.
>
> Others who were distressed by the prospect of the definition were politicians and other men in high places who deplored the activity in favor of a definition because of the objections which they foresaw that non-Catholics would raise against such an action. Definitely the opposition to the prospect of a definition of the Holy Father's infallibility did not come from people who could be described at all correctly as the "little ones of Christ." And it is a bitter jest indeed to maintain

that the claims to a hearing by the opponents of the definition were in any way, ruhlessly or otherwise, thrust aside.[21]

The Newman legend, as set forth by Father Tristram, describes Msgr. George Talbot as "a mouthpiece" of the "extremists." It claims that Monsignor Talbot "had the ear of Pius IX, and never let slip an opportunity of belittling Newman and turning Roman opinion against him." Father Tristram's treatment of Monsignor Talbot is disrespectful, uncharitable, and inaccurate.

Father Tristram claims that: "when the definition had been promulgated, he [Newman] made his submission without even a momentary hesitation; he simply accepted with the assurance of faith what he had previously held as a theological conclusion." Both elements in this assertion belong in the realm of fantasy or legend, rather than in that of history. Almost three weeks after the pronouncement of the definition, Newman wrote to his friend Daunt that "I do not see why a man who denied it [the definition] might not be as good a Catholic as the man who held it."[22] And, writing the following day to Mrs. Froude, he said: "I look for the Council to right itself in some way before it ends."[23]

The final item in the section of the Newman legend cited from Father Tristram's Supplement is the characterization of the *Letter to the Duke of Norfolk* as "a work of permanent apologetic value, in which he [Newman] soars above the temporary and the particular, and enunciates truths pertinent, not only then, but at all times." As a matter of fact the teaching of the *Letter* is vitiated by the doctrine of minimism, applied to the interpretation of the definition of papal infallibility, and also, specifically to the dogma that there is no salvation outside the Catholic Church. It is a matter of record that Cardinal Franchi wrote to the then Cardinal Manning on the subject of censurable propositions in Newman's *Letter to the Duke of Norfolk,* and that action against the book was dropped as a result of Manning's plea that "The heart of the revered Fr. Newman is as right and as Catholic as it is possible to be."[24]

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[21] *Ibid.,* 407 f.

[22] Wilfrid Ward, *The Life of John Henry Cardinal Newman* (London: Longmans, Green and Co., 1913), II, 310.

[23] *Ibid.,* II, 309.

[24] Cf. Dom Cuthbert Butler, *The Life and Times of Bishop Ullathorne* (New York: Benziger Brothers, 1926), II, 101.

This is the story about Newman during the time covered by his entries in the Journal. It has been sketched briefly by Father Tristram, and it has been recounted at length and in detail by Wilfrid Ward. During the years of my own priestly life, there have been very few indeed among the books and articles dealing with Newman which did not manifest enthusiastic acceptance of this inaccurate story.

NEWMAN AND HIS LEGEND

Father McMannus has claimed that "Newman, with his passion for truth and honesty, still remains the most effective antagonist of the Newman legend." To back up his contention, he has brought together a good many laudably modest statements by Newman. Here again, however, Father McMannus does not seem to have realized precisely the point at issue.

During the course of his life, Newman made a good many statements expressing sentiments of modesty and humility. At the same time, however, it remains true that the citation from Father Tristram's Supplement, in which the very center of the Newman legend is manifested, is an appraisal of men and events as they appeared to Newman, and not as they are shown to have been in the light of historical examination. In point of fact, the very terms which render Father Tristram's Supplement biased and unhistorical are very frequently words which had been employed by Newman himself in the same context. A very few examples will have to suffice here.

Father Tristram called Archbishop Manning and those who accepted his teaching "the dominant faction among English Catholics." The use of the word "faction" to designate the Metropolitan of an ecclesiastical province and the men who followed his directions is one of the factors which make the Tristram account unhistorical in the scientific sense of the term. Yet Newman himself had applied the word "faction" to Manning and his supporters on an international scale. And furthermore, Newman had used the term in a much more offensive manner. There is no reason whatever to believe that Newman ever regretted his use of the term.

Newman's use of the term "faction" to designate the men whom Father Tristram called a "faction" in his Supplement, came about in this way. A letter from Newman to Bishop Ullathorne, dated Jan. 28, 1870, contained the question: "Why should an aggressive and insolent faction be allowed to make the hearts of the just to mourn whom the Lord hath not made sorrowful?"[25] The same letter, incidentally, assured the Bishop that "some of the truest minds" were "angry with the Holy See for listening to the flattery of a clique of Jesuits, Redemptorists, and Converts."[26]

Newman's use of the expression "aggressive and insolent faction" had repercussions that showed very clearly how he chose to deal with those who opposed his teaching in this field. According to Ward:

> In the course of March [1870], extracts from this letter found their way into the *Standard* newspaper—how they became public is not known. The passage in which the words "aggressive and insolent faction" occur was printed. Newman wrote to the *Standard* denying that he had used the words, insisting that the letter was a private one, yet not disclaiming its sentiments.[27]

Later that same month, a friend of Newman's, a Sir John Simeon, wrote to tell him that he had seen a copy of the letter, and that the words "aggressive and insolent faction" were really in it. Newman at once wrote to the *Standard* admitting the correctness of its first piece and apologizing to the writer for having contradicted him in the first place.[28] His own reaction to this debacle is conveyed in a letter to Simeon:

> Everything hitherto has happened well. It was very lucky that I was so firmly persuaded I did not use in the letter the words imputed to me. My persuasion being such, I felt it to be a simple duty to disown them; and I could not in fairness disown them, without avowing at the same time, as I did in my letter to the *Standard,* that, though I did not use the words, I thought them in my heart. If I had recognized my own words from the first, I should have had no opportunity of explaining their meaning, or against whom they were directed. My two letters to the *Standard* have given me two such opportunities.[29]

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[25] Ward, *op. cit.,* II, 288.

[26] *Ibid.*

[27] *Ibid.,* II, 289.

[28] Cf. *ibid.,* II, 290.

[29] *Ibid.,* II, 291 f.

In a letter to his friend De Lisle, Newman showed no regret for what he had written, but he manifested an extreme aversion to even the possibility of any reply to his letter from one of those who favored the definition of papal infallibility. "In truth," he wrote, "it [the letter to Bishop Ullathorne] has thus wriggled into public knowledge, for some good purpose—though I cannot tell how this will be. If it leads to some counter demonstration, it will be very sad."[30]

Newman's opposition to the appearance of any reply to his ill-advised letter to Bishop Ullathorne, even expressed in a private letter, might seem to characterize him as one who wanted to muzzle statements opposed to his own theological opinions. Yet Father Tristram has designated Newman's opponents as a faction "intent upon suppressing every school of thought but its own."

Here again Father Tristram has merely paraphrased Newman himself. In his entry of Nov. 30, 1868 in the Journal that Father Ignatius Ryder's pamphlets "have done a work, and have thrown back the *ὕβρις ὀρθιῶν κνωδάλων*, the arrogant ipse dixit of various persons who would crush every opinion in theology which is not theirs."[31]

Father Tristram accused Archbishop Manning and Mr. William George Ward of holding and expressing "extreme views" on papal infallibility and in two other fields. And, he said that "the extremists possessed in Rome a mouthpiece in the person of Mgr. Talbot." This is, of course, language calculated to give an unfavorable impression of Archbishop Manning and those who agreed with him, and it is definitely an intentionally offensive reference to Msgr. George Talbot. Yet the terminology of the reference to Manning is that of Newman himself, as recorded in the classical work of Wilfrid Ward. In 1867 he wrote to Canon Walker: "Here is the Archbishop [Manning] in a Pastoral or Pamphlet putting out extreme views—getting it read to the Pope, and circulating that the Pope approved of it—all with a view of anticipating and practising upon the judgments of the Bishops, when they meet for a General Council."[32] Wilfrid Ward himself applied the "slanted" expression "extreme party" to the Vatican Council Fathers who wanted an early definition of papal infallibility.[33]

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[30] *Ibid.*, II, 293.

[31] *Autobiographical Writings*, p. 267. The same passage is found in Ward, *op. cit.*, II, 241.

[32] Ward, *op. cit.*, II, 240.

These three elements, the offensive and gratuitous employment of the terms "faction" and "extreme views," and the charge that Manning and his followers were intent on ruining every theological school other than their own, entered into Tristram's and Ward's text from the writings of Newman himself. It would be very easy indeed to show that other colored or slanted expressions employed in the Supplement had exactly the same origin. Newman is, then, the real originator of the Newman legend, as that legend shows up in the text of Father Tristram. As a matter of fact, that legend is properly only an expression of a description of men and events which is founded, not on acceptable historical evidence, but on Newman's own emotional reactions to these men and events.

Hence it is generous, but quite inexact, to say that the Newman legend could have no greater adversary than Newman himself.

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It would not be proper to leave Father McMannus' paper without a few words about the second section of his article. The following notes may be in order.

(1) Father McMannus says that "Unfortunately the spirituality of Newman is not adequately represented in Monsignor Fenton's articles."

The answer to this observation is, of course, that neither he nor I have been trying or claiming to write about Newman's "spirituality" at all.

(2) Father McMannus speaks of my comment that Newman "sought to make improvements in the Catholic Church in England 'in the direction of "the philosophy and the character of the day" ' " as "strange," and even descends to calling it a "grotesquerie."

This is the sort of thing which should certainly be kept out of any serious discussion. A long passage from Newman, quoted in both my own previous articles, contained the sentence: "To aim then at improving the condition, the status, of the Catholic body, by a careful survey of their argumentative basis, of their position relatively to the philosophy and the character of the day, by giving them juster views, by enlarging & refining their minds, in one word, by education, is (in their view) more than a superfluity or a hobby, it is an insult."[34] My own paraphrase, to the effect that "the improvements Newman wanted to make in the body of his brother Catholics . . . were in the direction of 'the philosophy and the character of the day'" was quite exact.[35] And, in this instance, Father McMannus went beyond the bounds of good taste in his use of the word "grotesquerie."

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[33] Cf. *ibid.*, II, 283, where Ward himself refers to "the extreme party." Ward is frequently guilty of such "slanted" and emotional narrative. Thus he referred to the Catholics who disagreed with Newman's attitude as "men whose education was not equal to their piety" (*Ibid.*, II, 280).

There is one last passage from Father McMannus' article which should be considered. In Father McMannus' text we read: "And while we are asking some questions, may we not ask if Monsignor Fenton has adequately related isolated and fragmentary quotations from the Journal to the context of Newman's life and works? I believe not."[36]

It is unfortunately characteristic of most of those who take the cause of Newman to heart to characterize all citations which do not immediately tend to glorify their hero as "isolated and fragmentary." Nevertheless, in this instance, we are not interested in what has become something like a folk custom, but in ordinary ascertainable truth. The fact of the matter is that in the articles to which Father McMannus refers, there are upwards of forty citations from the Journal, some of them of considerable length. The Journal contains sixteen entries, and of these only four, including the one-line-long last entry, do not consist entirely or mainly of the sort of complaints dealt with in my article. It was both inaccurate and unjust to claim that my citations were "isolated and fragmentary."

THE STATEMENTS OF FATHER BLEHL

Father Blehl's article, "The Holiness of John Henry Newman," is a model of serious and courteous Catholic controversial writing. Its author has touched upon what would seem to be the most important points at issue in any discussion about Newman or his Journal. There are some statements by Father Blehl which are definitely worthy of very serious consideration. I shall attempt to discuss a few of these in the space which remains at my disposal.

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[34] *Autobiographical Writings*, p. 259. This passage is cited in its context in *AER*, CXXXVI, 6 (June, 1957), 398.

[35] *Art. cit.*, 399.

[36] *Supra*, 99.

Father Blehl writes: "First, it must be borne in mind that the *Autobiographical Writings* are but one part of the evidence, and that they must be viewed in the larger perspective of Newman's entire life. Were one to sketch a portrait of Newman's personality from the journals alone, that portrait would be half-finished. How could one reconcile the cries of Job that at times ring out of the journals with the testimony of so many of Newman's friends that he radiated cheerfulness like sunshine. . . ."[37]

Like others who have undertaken to make a plea in behalf of Newman, Father Blehl seems to forget that not everything written about his hero is intended as a portrait, complete or otherwise, of Newman's character or spirituality. Neither "Some Newman Autobiographical Sketches and the Newman Legend" nor "'Newman's Complaints Examined in the Light of Priestly Spirituality" were concerned with any complete picture of Newman's spiritual life and spiritual principles. Both of these articles, however, adduced sufficient evidence to show that the complaints voiced by Newman in his 1859-79 Journal were not justified objectively, and that the attitude expressed in these complaints could not be considered as objectively right for any priest.

Father Blehl speaks of Newman's "cries of Job that at times ring out of the journals."[38] Father McMannus suggests that "to hear him crying out in pain" may be one of the factors enabling us "to understand far better the whole Newman."[39] Father Beckman quoted with approval Wilfrid Ward's statement that "He [Newman] had strength to put his hand into the fire and keep it there. He had not the strength never to cry out with pain, or always to preserve an attitude of studied grace."[40]

Ward's language was fanciful and misleading in the extreme. It is indicative, perhaps, of the status of historical studies about

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[37] *The Month, art. cit.,* 329 f.

[38] *Ibid.,* 329.

[39] *Supra,* 99.

[40] *AER,* CXXXVIII, 1 (Jan., 1958), 38. The original passage is found in Ward, *op. cit.,* I, 21.

Newman that so many modern enthusiasts for his cause have chosen to incorporate that terminology into their own writings. What Newman manifests on the pages of his Journal is primarily anger or resentment rather than suffering. For instance, the last long entry in the Journal, the one which admits that this book "is more or less a complaint from one end to the other," and adds that "it represents what has been the real state of my mind,"[41] starts out on this note.

> I notice the following, lest the subject should turn up when I am gone, and my friends be perplexed how to deal with it.
>
> I have before now said in writing to Cardinals Wiseman & Barnabò, when I considered myself treated with slight and unfairness, "So this is the return made to me for working for the Catholic cause for so many years," i.e. to that effect.—
>
> I feel it still, and ever shall.—but it was not a disappointed ambition which I was then expressing in words, but a scorn and wonder at the *injustice* shown me, and at the demand of toadyism on my part, if I was to get their favour, & the favour of Rome.[42]

Now if we are going to consider Newman's writings in any rational way, apart from mere school spirit or name-calling, I submit that we should pay some heed to what Newman himself put down on paper. Certainly the passage just quoted could not be seriously considered as an involuntary cry of pain or anything like it. It is a considered judgment, set down by a man who wanted it used in his own defense by his friends after his death. In this passage Newman asserts that his complaints expressed in letters to Cardinals Wiseman and Barnabò were expressions of "scorn and wonder." He accuses the two Cardinals of injustice towards himself, and he likewise charges them with demanding "toadyism" from him as a price of "their favour, & the favour of Rome."

Father Blehl seems to imply that some of the harsh judgments passed by Newman on his contemporaries are to be excused on the ground that the Journals were not intended for publication. The passage cited above shows conclusively that this Journal at least was meant to be kept, and to be used as an authoritative document by Newman's friends.

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[41] *Autobiographical Writings,* p. 275.

[42] *Ibid.,* p. 273.

CONCLUSION

This paper has already run too long. The work it has tried to accomplish is, however, vitally important for the cause of true Catholic culture. The complaints Newman voiced in his Journal became the dominating theme of the classic biography of Newman by Wilfrid Ward. And this theme became, ultimately, the basic account of Newman and his times accepted by the body of literature about Newman and by all of those who have been subjected to the influence of that literature. It is substantially the story received in scholastic circles today.

The men who accept this account will, of course, think of Cardinals Wiseman and Manning as guilty of cruelty to Newman, and will be influenced to imagine that the position of Manning relative to the Vatican Council definition of papal infallibility was in some way reprehensible. They will be led to think that the men who opposed the definition were actually "the little ones of Christ,"[43] and that their claims to a hearing had been ruthlessly refused. Furthermore, they will be led to imagine that the definition, when it came, was really a triumph for Newman.

A generation or two ago there were some Thomists who, in their enthusiasm for St. Thomas Aquinas, wrote long and learnedly in an attempt to prove that St. Thomas had actually taught the doctrine of Our Lady's Immaculate Conception, as this dogma was defined by Pope Pius IX more than a century ago. These men, in spite of their manifest good intentions, only succeeded in hurting the cause of St. Thomas and his system of thought.

In exactly the same way there are today enthusiasts for Newman who try to prove that the dogma of papal infallibility, as it was defined by the Vatican Council, was actually an expression of Newman's constant teaching. They ignore the fact that Newman did everything in his power to oppose the definition, and that he ranged himself among the antagonists of the definition precisely because he imagined that the doctrine of papal infallibility belonged within the realm of theological opinion rather than within that of Catholic dogma.

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[43] Here again the terminology employed by Father Tristram can be traced to Newman himself. Cf. the *Letter to the Duke of Norfolk,* in *Certain Difficulties Felt by Anglicans in Catholic Teaching* (London: Longmans, Green, and Co., 1896), II, 300.

The Newman legend has injured the reputations of other great men in the Church. It has represented Cardinals Wiseman and Barnabò as individuals who would do nothing for Newman because Newman was unwilling to toady to them. It has denigrated the characters of Cardinal Manning and of Monsignor Talbot. And finally, it has given those who are unlucky enough to be under its influence, a completely false frame of reference for the most important part of nineteenth century Catholic history.

We must not allow ourselves to forget that Newman's efforts on the *Rambler* and in the fight against the definition of papal infallibility were carried out in union with, and to some extent, under the influence of, the famous Döllinger. According to Godet, Döllinger's old secretary had claimed that Döllinger was well on his way to the status of a heretic in 1858.[44] That was the very year when Döllinger and Newman began their friendship.[45] Newman's unceasing and bitter fight against the definition of papal infallibility was, objectively, a part of the campaign dominated by the venomous writings of Döllinger. Despite the fact that Newman speaks proudly of his activity in this combat years later, in his unfortunate *Letter to the Duke of Norfolk,* his writings on this subject left much to be desired.

As Catholic scholars, our loyalty should be given to the cause of objective truth, even when some one of our individual heroes does not show up too favorably in the light of that truth.

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[44] Cf. *DTC,* IV, 1516.

[45] Cf. Wilfrid Ward, *op. cit.,* I, 443.

Answers to Questions

A PROBLEM ON THE SACRAMENTAL SEAL

Question: A group of priests was recently discussing the law of the sacramental seal, and one of them proposed this hypothetical case: A priest had given a retreat to the senior class of a Catholic high school—a group of fifty or sixty boys. Afterward, in conversation with several brother priests, he asserted that many of the students in the senior class of this school (which he identified by name) were addicted to sins of impurity, as he knew from their confessions. Would such a priest violate the law of the sacramental seal? If so, in what manner, and with what degree of gravity?

Answer: It is consoling to note that this is a purely hypothetical case, for it certainly is to be hoped that no priest would ever actually conduct himself after the manner of the imaginary confessor described by our questioner. For this priest was certainly guilty of violating the divine-ecclesiastical law usually designated as the "sacramental seal." It is true, he was not guilty of a direct violation, which consists in attributing to a definite person a sin which he had confessed, as learned from confession. But the conduct of the confessor as explained in the *casus* rendered him guilty of an indirect violation of the sacramental seal, or at least of illicit use of confessional matter. For he made use of knowledge derived from the sacramental tribunal to attribute grave sins in a general way to a small group of penitents, and accordingly cast discredit and suspicion on all the boys in the senior class. The *gravamen* would be particularly serious if any of the priests to whom he made his defamatory statements was acquainted with any of the members of the senior class. In such a case his imprudent mode of action might lead to grave suspicions against particular individuals.

Fr. Damen treats this question when he asks if a confessor indirectly violates the seal when he states that in a certain place certain sins are committed, the knowledge being derived from the confessional. Damen answers in the affirmative, presuming that the locality is a small place *of less than three thousand inhabitants,* because "this revelation will cast discredit on the entire place, and consequently will tend to the embarrassment of the penitents who are its inhabitants" (*Theologia moralis,* II, n. 465). Cappello gives a similar answer for a place containing less than three thousand inhabitants "for when the place is small, all the inhabitants suffer harm from this revelation" (*De sacramentis,* II n. 616). Now, the class of boys concerned in the case proposed by our questioner would surely contain less than 3000 members, so that the imprudent statement of the confessor would surely be a violation of the sacramental seal. Damen and Cappello designate it as an indirect violation, while others might call it the illicit use of knowledge derived from the confessional. In either event, it is a sinful transgression of the secrecy which Our Lord willed to be an adjunct of the sacrament of Penance and which the Church protects by rigorous legislation.

As to the gravity of the sin committed by the imaginary confessor, I have no doubt that all theologians would regard it as a mortal sin. It is true, there can be parvity of matter in the indirect violation of the seal and in the illicit use of confessional matter. The factors that would differentiate a mortal from a venial sin on the part of the imprudent confessor would be the degree of probability that a particular sinner would be revealed, the measure of the harm or embarrassment that would come to the penitents, etc. In view of the small number of students that usually constitutes the senior class of one of our high schools and the general accusation made by the confessor, the gravity of his sin must be fully apparent.

I have found by experience that the average priest is most exact in observing the law of the sacramental seal. To maintain this attitude among confessors it is good for priests to discuss hypothetical cases occasionally, thus reviewing the theological principles they were taught in the seminary. It is surely most necessary, for the protection and the assurance of the faithful when they reveal their guilt in the sacred tribunal of Penance, that confessors carefully observe all the requirements laid down by theologians and canonists for the maintenance of complete secrecy.

A DOCTOR'S PROBLEM

Question: When a Catholic physician is sincerely convinced that another pregnancy would be dangerous to a married woman, may he give her this information, without giving any additional advice as to the way in which she may lawfully avoid conception?

Answer: Certainly, a doctor who has good reason to believe that another pregnancy would gravely endanger the health or life of a married woman has the right, and even the duty, to inform her of this fact. Of course, the moral problem arises as to the method of avoiding conception that the woman is likely to use after she has learned the situation, and the duty of the doctor to prevent any sinful procedure that she might be planning. If he merely informs her of the danger connected with another pregnancy, he is not guilty of formal cooperation in her future sinful practices, even though he is quite sure she is going to use such methods. But he might be guilty of material cooperation or of scandal in certain cases, if he merely gives the information in question and says no more. I believe that the following rules would offer a safe guide for the conscientious Catholic doctor:

(1) If he is sure that the woman will not make his information an occasion of sin—in other words, if he knows that the only method she and her husband will employ to avoid pregnancy will be total or partial abstinence—it would not be necessary for him to add any further advice to his information about her condition.

(2) If he fears that the patient may be tempted to commit sin against her conscience, he should state explicitly that his recommendation to avoid future pregnancies does not mean that he is recommending contraception. Such a statement should always be given when the patient is a Catholic, unless he is sure she is the type of woman mentioned under the first rule.

(3) If he is sure that a non-Catholic patient is sincerely convinced that there is nothing wrong in contraception and that any attempt on his part to deter her from using this method of birth prevention would not be heeded and is likely to be resented, he may usually abstain from making any reference to a particular method of avoiding pregnancy, after he has imparted the information as to the danger that is likely to accompany another conception.

I say that he may *usually* abstain from any moral comments, because there are times when he should explicitly state that he is not recommending contraception—namely, when there is reason to fear that the patient understands him in this way, and is likely to tell her friends that a Catholic doctor has advised her to practice contraception. In such a case he should clearly explain his recommendation, in order to avoid giving scandal.

FRANCIS J. CONNELL, C.SS.R.

THE OFFICE OF SAINT GEORGE

Question: Why does the feast of Saint George (April 23rd) have no historical lesson in the breviary?

Answer: Dom Guéranger, in *The Liturgical Year* (Paschal Time, Vol. II), has an interesting answer to your question: "The Roman Liturgy gives no Lessons on the life of St. George; but, in their stead, reads to us a passage from St. Cyprian, on the sufferings of the Martyrs. This derogation from the general rule dates from the 5th century. At a celebrated Council held in Rome, in the year 496, Pope St. Gelasius drew up, for the guidance of the Faithful, a list of books, which might or might not be read without danger. Among the number of those that were to be avoided, he mentioned the *'Acts of St. George,'* as having been compiled by one who, besides being an ignorant man, was also a heretic. In the East, however, there were other *'Acts'* of the holy Martyr, totally different from those current in Rome; but they were not known in that City. The *cultus* of St. George lost nothing, in the Holy City, by this absence of a true legend. From a very early period, a church was built in his honour; it was one of those that were selected as Stations, and gave a Title to a Cardinal; it exists to this day, and is called *Saint George in Velabro* (the Veil of Gold). Still the Liturgy of today's Feast, by the exclusion of the Saint's Life from the Office, perpetuates the remembrance of the severe Canon of Gelasius."

It might be added that, although there is an abundance of material on St. George, much of it far exceeds the bounds of credibility. All that can be safely said about this saint who has attained such renown can be summed up, according to such scholars as Delehaye and Thurston, in the one sentence: He "suffered at or near Lydda, also known as Diospolis, in Palestine, probably before the time of Constantine" (*Cath. Encycl.,* Vol. VI).

SAINT GEORGE AGAIN

Question: On April 23rd there is no *lectio contracta* for the third lesson for Saint George. Of the two *Ordos* I consulted, one directed that the three lessons be taken from the occurring Scripture, something we never do in the office of a simple feast of a saint. The other *Ordo* said that the three lessons from the second nocturn of the Common were to be combined into one for the *contracta* or third lesson. What is the solution?

Answer: Although, on the general principles which seem to have governed the formation of an office in the past, the correct solution would seem to be that of the *Ordo* which directed the continuous reading of the three lessons of the second nocturn of the Common of Martyrs, T.P. (St. Cyprian, on the sufferings of the martyrs; cf. preceding answer), Father Bugnini, in his commentary on the Decree of March 23, 1955 (*Ephemerides Liturgicae,* LXIX [1955], 144) says that, on (simple) feasts which have no historical lessons, the three lessons are taken from the occurring Scripture.

FORTY HOURS' DEVOTION

Question: The pastor in a small country parish which has no parochial school thinks that *"peculiaria rerum adiuncta"* (cf. canon 1275) hinder the full observance of the Forty Hours' Adoration. He is the only priest in the parish; he has no choir; and, even after requesting volunteer adorers, he finds the church empty at times during the exposition. In such circumstances is the following abridged program permissible: (a) the votive Mass of Exposition at 12:00 M.; (b) procession omitted (cf. Conc. Plen. Balt. II); (c) adoration during the afternoon and evening, closing with Benediction at 9:00 p.m.?

Answer: The consensus of approved authors is that the irreducible minimum for gaining the spiritual privileges of the Forty

Hours' Devotion is to have the adoration touching on three days, i.e. beginning no later than noon of the first day, continuing through the second day, and closing about noon or thereafter on the third day, with the exposition interrupted through the two intervening nights. This reduction was granted by the Holy Office on January 22, 1914. Father Unger, in his *Handbook for Forty Hours' Adoration,* p 3., adds: "From the context of the decree it seems certain that the bishop can dispense also from other substantial elements of the Clementine form without forfeiting the *spiritual* privileges. The bishop can, therefore, permit a simple High Mass or even a Low Mass without forfeiting the *spiritual* privileges." If there is only a Low Mass, it could not be a public votive Mass; the private votive Mass (without *Gloria* and *Credo,* and with *Benedicamus Domino*) may be used, however, if the rubrics permit.

Canon 1275, which you cite, also emphasizes the fact that the Ordinary can make substantial changes when it says: "Where the exposition cannot without grave inconvenience be held with the reverence due to so great a Sacrament, the local Ordinary is to see to it that the exposition be held in a solemn manner on certain days, for several consecutive hours." Notice that the canon speaks of "days."

FORMULA OF CONSECRATION TO THE IMMACULATE HEART OF MARY

Question: On October 11, 1954, Pius XII wrote his encyclical on the Queenship of Mary. In that encyclical he made the following statement: "And likewise We command that on the same day there be renewed the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary." Would you be able to inform me what form is to be used in the annual consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary?

Answer: There is a formula, furnished by the Holy Father himself, which is to be found, in Italian, in the *Acta Apostolicae Sedis, Annus* XXXIV (1942), pp. 345 f. Although this prayer was obviously written with World War II in mind, there are very few references in it that are not verified in our present day.

It would seem that this prayer, with any desired alterations, would serve well for the annual consecration. There is a later prayer of the Holy Father, published soon after the encyclical on the Queenship of Mary and based on the idea of the Queenship, but it is not a consecration to the Immaculate Heart of Mary. Since the 1942 formula of consecration is not widely available, an English translation follows:

"Queen of the Most Holy Rosary, Help of Christians, Refuge of the human race, conqueror in all God's battles, we humbly prostrate ourselves before thy throne. We are confident of obtaining mercy, grace, and help in the present calamities, not for our own merits to which we make no claim but only because of the great goodness of thy Maternal Heart.

"In this tragic hour of human history we confide, entrust, and consecrate to thy Immaculate Heart the Holy Church, Mystical Body of thy Son, Jesus, which bleeds now from so many wounds and is so sorely tried. We consecrate likewise to thy Immaculate Heart the whole world torn as it is by deadly strife, afire with hatred and paying the penalty of its own wickedness.

"Be moved to pity by the sight of so much destruction and ruin of souls, by the grief and agony of fathers and mothers, husbands and wives, brothers, sisters, and innocent children. Look with compassion on the lives cut off in the flower of youth, on the bodies mangled in horrible slaughter, on the many souls torn with anguish, and on all those in danger of being lost forever.

"Mother of Mercy, obtain for us peace from God and the grace that is able in an instant to change the heart of man, the grace that brings and fosters peace, and makes it lasting. Queen of Peace, pray for us and give to the warring world that peace for which the nations long, a peace in the truth, in the righteousness, and in the love of Jesus Christ.

"Turn their weapons aside and let peace possess their souls so that God's kingdom may be set up in quiet order.

"Stretch out a helping hand to the unbeliever and to all who live in the shadow of death. Give them peace and grant that, enlightened by the truth, they may repeat with us before the one Savior of the world 'Glory to God in the highest and on earth peace to men of good will.'

"Give peace to the peoples separated from us by error or strife and in particular to those who have professed a special devotion to thee and in whose homes thine ikon was always an object of veneration. It is hidden away now maybe to await the dawn of better days. Bring them back to the one fold of Christ under the one true shepherd. Grant perfect peace and freedom to the holy Church of God. Stem the flood of modern paganism. Let the love of purity increase among the children of God. Make us live as true followers of Christ, as zealous apostles, so that God's servants may grow in merit and increase in number. And as the whole human race was consecrated to the heart of thy Jesus that through hope in Him He might become for all the sign and pledge of victory and salvation, so we in like manner consecrate ourselves forever to thee and to thy Immaculate Heart, O Mother and Queen of the world. This we do so that thy love and protection may hasten the triumph of God's kingdom. Thus may all nations at peace with one another and with God proclaim thee blessed, and sing with thee from pole to pole the unending Magnificat of glory, love, and thanksgiving to the Heart of Jesus in which alone they can find truth, life, and peace. Amen."

BLESSING OF A NEW SEMINARY BUILDING

Question: I have heard that there is a special formula of blessing for a new seminary building. Where can I find it? I do not see it in my Ritual.

Answer: A special formula for the blessing of a new seminary building was approved by our Holy Father as recently as December 23, 1953. You may find the full text with pertinent rubrics in the *AAS,* XXXXVI (1954), 105 ff.

John P. McCormick, S.S.

Analecta

THE HOLY FATHER'S 1958 ALLOCUTION TO THE PARISH PRIESTS AND THE LENTEN PREACHERS OF ROME[1]

On this eve of the holy mission which you, beloved pastors and Lenten preachers of Rome, will soon announce to the beloved children of Our Roman diocese on the occasion of the centenary year of the remarkable Apparitions at Lourdes, We sense that your hearts are filled with holy zeal for the glory of God and salvation of souls.

It is zeal to excite in everyone's conscience a surging revival of faith and of Christian life.

Like the Gospel sower[2] who, heart filled with expectation and awe, prepares to scatter the good seed over the soil, you may already relish the joy of the harvester on the day when the fields are golden with the abundant ripe sheafs that repay his wearing toil.

If, at the outset of every apostolic undertaking, it is well to entertain such sentiments of hope and ardor based on faith in God from whom every growth comes[3], it is likewise good practice to decide the best possible way to obtain the abundance of fruits hoped for. In other words, to explore the field diligently so as to see what grounds are best suited for cultivation, what obstacles are to be removed, what particular toil to take upon oneself, what methods are most proper and useful.

These thoughts, and perhaps a certain anxiety, are surely present in your minds in these fervent days of preparation, which have brought you to Our presence, eager to hear Our advice and exhortations, which might be of help to you in the arduous work of making the One and Triune supreme reality of God live anew in Romans with new light and activity.

Gladly We welcome your legitimate wish, feeling certain that in such manner We fulfill the particular duty which comes to Us from Our office as Bishop of Rome and at the same time obeys a dominant impulse in Our heart, as an affectionate and devoted son of the City.

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[1] This allocution was delivered on February 18 of this year. We are indebted to the Press Service of the NCWC for the translation used here.

[2] Cf. *Matth.,* 13:3 ff.

[3] Cf. *I Cor.,* 3:6.

Rome! Eternal, illustrious, sacred city, chosen by Divine Providence to be the standard-bearer of genuine civilization in the world, and by Christ to become the common motherland of the redeemed!

If all of its children who, either by birth or choice, like to adorn themselves with its name, were more aware of its sublime dignity, of the incomparable splendor of its past, of its effective influence over the choice of the path of peoples and, particularly, of the singular destiny toward which the hand of the Omnipotent mysteriously guides the city, what keener sense of responsibility would be theirs in preserving and defending its dignity!

There would be no need to be perplexed in decisions which refer to the Christian faith and its honor. Instead there would be greater vigor in works of justice, honesty, of exemplary customs; and outward behaviour would display inner serenity, integrity and spirituality.

Above all, a genuine son of the city would never permit the world to be given occasion to entertain a twofold picture of Rome: one, resplendent in historical glories and therefore admirable; the other, mediocre and inglorious; much like certain other places unfortunately noted for their religious indifference as well as for their spiritual and moral insensibility.

Such a fear makes Us anxious and constantly disturbs Our sleep particularly when We pause to consider the rapid growth of new districts, the incessant flow of new guests, undoubtedly in need of everything, often, however, ignorant of the good traditions of Rome, the not too infrequent "dark news" events, and those which may be called "scandalizing." The first are brought before the public in a prominent fashion, with pompous details and at times with a subtle sense of pleasure; the others are either invented entirely or enlarged in a way to involve in the same slander the names of honest persons and of the most sacred institutions.

Now, beloved Pastors, We ask of your consciences as shepherds who, under the authority of your Superiors, are intended to be the guardians, guides and helpers of Romans, to consider whether the duty to be vigilant of the good name of Rome may not be part of your office and whether you should not try to prevent a slight number of defamers from continuing with impunity in their work of devastation, with the hope of changing the holy countenance of the city into, as they say, a "secular" and nearly pagan aspect, endeavoring to erase the glorious religious traditions of the forefathers from the sentiments and customs of the people.

Rome is the field of your usual ministry and of the impending extraordinary mission—Rome, with its nearly two million souls who must be provided with a more solid and functioning possession of God, through the profession of the Catholic faith, freely accepted, without impediments; Rome, whose providential destiny—the foundation of its present and future greatness—may be warranted only by the openly Christian behaviour of its citizens.

I

THE ROME MISSION

Rome is a city unique in the world, particularly because of the admirable sum total of human greatness which its name signifies, but and above all because of the spiritual mission assigned to it by God when He inspired Peter to choose it as the definitive seat of the Pontifical Chair and throne of all spiritual power.

Since that time, the teachings of Rome became synonymous with the teachings of that Chair, of the supreme teaching Authority in the field of faith and morals, teachings that are infallible because they are the teachings of Christ.

In the unbroken succession of the Supreme Pontiffs who have in turn occupied that Roman Chair "of pre-eminent supremacy,"[4] each of them was, as always will be, the Vicar of Christ on earth who speaks to the world in His name, spreading the light of the Faith and propounding safe norms of life and action.

Rome's greatness grew step by step with the responsibilities which its Chair continued to acquire clearly and increasingly, as everyone could see.

At present the mission of Rome as the spiritual and moral center of the world goes on unchanged, and there is reason to believe that it will become more and more evident.

In fact, the world is becoming daily more conscious of its unity. Men no longer are, as they once were, strangers to one another, nor are they content with the relationship that springs from being alike or identical. They are not satisfied, furthermore, with relations which derive from a common aim.

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[4] Cf. *Denz.*, 1824.

It is, thus, not enough for them to be simply close and associated with one another and to consider themselves so. Instead they enjoy calling themselves a "human family." They pay attention, and are surprised, whenever the sublime beauty of the Mystical Body of Christ is revealed and explained to them.

When men are told that they are members of one Body alone—free members because they are aware of their own freedom of will but united through the Holy Spirit—astonishment is aroused at first, and secondly there is a bursting forth of joy in a deeply felt common accord.

This means that to speak of humanity as a multitude of creatures destined to become the Church, is not a matter so difficult as it might seem to some. This would indicate, furthermore, that—the center of the Church being Rome—the foresight of an eminent pagan poet, inspired by patriotic enthusiasm, will become more and more feasible to the eyes of the soul. The space of the city of Rome will correspond to the territory of the world: "Gentibus est aliis tellus date limite certo; Romanae spatium est Urbis et orbis idem."[5]

This is because—as we have said at other times—there is perhaps at hand for Christianity a period comparable to the times of its origin. Today the world prepares to look to Rome, to Christian Rome, as a city standing on a mountain peak, like a beacon of vivid light.

II

THE PRESENT STATE OF ROME

Let no one be surprised at what might seem to be a digression. On the contrary, it is the background of a picture that at this moment We and you must keep before our eyes.

Let us try to be calm, beloved sons. We must not magnify shadows, nor underestimate light. If we were to see reality as it actually is, we should already have taken the first step to put a stop to the more or less serious troubles which are now appearing.

You well know what your zeal, your continuous and sometimes heroic sacrifice, obtains from the souls entrusted to you. You know

[5] Ovid, *Fastorum,* Lib. II, 683 f.

it, and We ourselves who follow you as much as possible cannot ignore it, making your anxieties and joys Our own.

However, you are also aware that many of your parishioners have fallen into a state of spiritual lethargy. You are aware that some are still practicing their faith but do not wish to emerge from a certain form of spiritual egotism. Some believe but do not wish to practice. Finally, there are those who are wavering in their faith, or have completely renounced it.

Neither are there lacking in Rome—as they did not lack around the Divine Redeemer—wicked men who spend their lives spreading scorn against persons and things holy; who do not forego any means of strife, nor exclude violence. May we say, therefore, that Rome also has its zones of shadow, its islands to be evangelized, almost as though it were mission territory?

Those who, like yourselves, thoroughly know the city, must admit this to be true. Perhaps there may be misled souls who would rejoice in this and who, besides, were also invited to walk in the light, as long as it shines.[6] We and you must instead remain in deep thought. Our soul is overtaken by profound sadness, which must not, however, discourage an apostle, but rather excite in his heart a more fervent zeal.

III

THE MISSION IN ROME

It is understandable therefore, beloved sons, why We gladly welcomed the news that a great mission would be held in Rome on the occasion of the centenary of the Lourdes apparitions; a mission which seeks to reach everyone and to obtain as much as possible from everyone. Naturally, this mission will take into consideration Rome's great size as well as the extraordinarily increased number of its inhabitants; and, most of all, the free will of human beings, some of whom might even be showered with divine blessings, enveloped by the grace of the Holy Spirit, yet nevertheless remain unshaken, obstinate and wanting.

We trust, therefore, that the mission will obtain the effect desired and expected. Meanwhile a legion of praying and suffering souls have agreed to serve as lighted lamps that burn and are spent before God to implore for the city an abundance of His blessings.

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[6] Cf. *John,* 12:35.

Offering themselves in a touching rivalry of generosity are most excellent prelates, diocesan and religious clergy and militant laymen of every category. Catholic Action is in the front line and all other Catholic organizations have joined ranks with it in a fraternal union of aims.

We personally read the answers given by pastors to the questionnaire sent to them, and have found that everything proceeds well, considering the short time available and the many details required for adequate preparation.

We exhort Our beloved sons, the preachers of the mission, to develop the intended topics with diligence, depth and clarity. It appears to Us that they are able to put forth the needed special effort to reach the minds and hearts of every category of persons, saying to each soul the words that it needs.

Some souls must be led to seek God; others need to be encouraged to acquire deeper knowledge of Him. Many have need to pass from knowledge to love and thence to service.

In reference to "search for God," it will be necessary to distinguish between souls that are deliberately distant from Him and those who in some manner try to approach God.

To the first—those who aspire to earthly things, "qui terrena sapiunt"[7] and who have replaced the living God with perishable idols— we must point out the sunset of so many glories, the ruin of so many riches; the mysterious and yet real connection between the mire and forbidden pleasure, as well as so many tears and so much bloodshed.

To the rest—those who know already how to look beyond personal and material interests—it will be necessary to extend a fraternal hand and help them to see that they are less distant from God than they think.

In fact, their moving attachment to their families, their love of duty, their need of affection, their hunger and thirst for justice, are only signs of longing for God, of an effective even though perhaps still unconscious search for God.

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[7] *Phil.*, 3:19.

In reference to "knowledge of God," We recommend that you stress the need for all the faithful to deepen themselves in God's doctrine by assiduous and systematic study.

Too often an increase in sacred culture does not proportionately correspond to the progress of profane culture. Thus there spring unsolved doubts as well as agnosticism and loss of the faith.

If, on the other hand, knowledge of God were complete in the limits granted by the cultural development of a soul, this knowledge would more easily reach an "acknowledgment of God." The soul would thus assume the proper attitude before Him. In remembering that the soul's relation to God is real, this knowledge would deal with Him as one does with an absolute Master, who is at the same time his All.

Since, furthermore, as a result of superabundant love the soul through grace has received from God his very life, it would consider Him as its own Father, and itself the true child of God, as it truly is. Thus the "love of God," which is at first a desire for His gifts and then may become a desire for Him, appears logical and necessary.

Souls will thus wish to know His will, to bear proper relation to it, to become welded with it. Thus they go on to "serve God" spontaneously, totally, joyously.

To all the clergy, to the laity collaborating with them We recommend that they pray and strive unceasingly and diligently, so that Jesus may find the path free of sinful opposition and may reach every heart, family, home, school and workshop.

Be prudent so as not to disturb, through untimely actions, the clime of spontaneous fervor which is to be created through God's help.

Likewise be courageous, saintly and industrious. Souls that answered "no" to the first call, may yield later to perseverance which is tenderly, though firmly, practiced, in order that they not let Jesus pass by in vain.

Also, be practical by helping the faithful to draw from the sublime Christian truths the moral norms relating to daily actions so closely interwoven with life. Wishing therefore to advise you in this field, We shall take for example three particular points of Christian morals.

The first is concerned with the commandment of the keeping of feast days. The present world, particularly in large cities, is—as to the use of holiday rest—quite distant from the original sense of religiousness understood by the Church.

A strong desire for materialistic pleasure (so different from a necessary and legitimate diversion) which overwhelms both rich and poor, has taken its place. This sort of frenzy is sometimes without moral restraint and causes the total expenditure of the week's savings.

Even when by attending Holy Mass the essence of the precept is preserved, it is rather rare to find someone keeping an hour of meditation to cultivate the mind, to educate the children, to perform works of mercy in behalf of the needy or the sick.

What might we say furthermore of non-necessary servile work, by reason of which, even in Rome, holidays often are profaned, publicly at times and with notable shame?

Could we point to the Christian character of a city as exemplary when, as We are told, it has not yet been possible to arrange certain public trades so as to make it possible for thousands of workers to take advantage of their right to Sunday rest and to practice their religious duties?

Therefore, teach your faithful the right spirit in which to spend days of rest, the moral limits to be imposed on diversion, the positive good deeds which God demands should be accomplished on the day which is more His than ours.

There is a second point that We wish you would treat, pastors and preachers in the Mission. Life, even one's own, belongs exclusively to God, and no one can renounce it without committing grave sin.

You understand that We refer to the much too large number of suicides, either attempted or carried out, in your and other cities, committed, we might say, by persons belonging to all social classes, no age excluded, not even that in which hope of eternal life appears more luminous.

When in reading the city news—and this occurs often—you chance to read a report of one of these very pitiful cases, a terrible doubt should overtake your priestly conscience.

Did we, as pastors of souls, do enough to instill Christian faith and hope in hearts; to inspire courage in adversity, patience in sickness, faith in Providence, spiritual strength against such cowardice; to rouse wholesomely those tempted by such an insane suggestion?

Suicide is not only a sin that excludes the normal ways of divine mercy, but is a mark of the absence of Christian faith or hope.

Therefore teach your faithful the horror of this crime. Teach them to bear misfortune. Frighten them, if need be, for their salvation, by those divine and human reasons which Catholic morals widely expound.

Do everything possible to prevent the spread of this social plague. To struggle against suicide is fully a part of the duties of the priestly ministry.

The third point of practical morals, that leave much to be desired in a large city like Rome is contained in the Fifth Commandment —Thou shalt not kill.

We mean to refer to the large number of humans destroyed, or injured in members of their body by the imprudent use of modern vehicles.

The frequent occurrence of fatal street accidents has unfortunately reduced natural sensitivity toward the horror of this fact: a life destroyed instantly, without reason, and by a fellowman often unknown.

Frightening are the figures on such useless death. In the Commune of Rome alone during the month of November according to a report published by newspapers, 31 persons lost their lives in 2,968 accidents and 1,928 were injured.

These are figures that, if collected throughout the year and in the entire peninsula, would surpass the number of those who died even in famous battles!

Such mournful acts cannot, by themselves, be ascribed to technical reasons, but to the sinful imprudence of those who dare to drive without experience, or under unfavorable psychical conditions, or neglecting proper precautions and rules.

And what can be said of the light-mindedness of reckless drivers, who allow themselves to be carried away by the frenzy of speed or chase—at times in the full center of the city—who are indifferent to their own safety or that of others?

How could a Christian, an honest man fail to tremble just at the thought of being counted by his own conscience among homicides, having yielded to the temptation of a vain and often unjustified haste?

While it is up to the civil authorities to restrain transgressors of street regulations and to adopt necessary measures of care, yours is the duty, pastors and priests, of contributing toward the same purpose, enlightening the consciences of drivers, pointing out the consequences, religious as well as otherwise, in the event of the sudden death of a victim, and reminding them of their moral responsibilities before society and God Himself.

IV

FINAL EXHORTATION

A last word, beloved sons.

Wishing as We do that Rome should be as God wants it to be, as its past, present and future demand, We entreat you to make every effort in order that the fruits to be gathered by the mission, may not be temporary and short-lived, but shall bring to the city truly lasting benefits.

This is the time for action—for very urgent action. Strive relentlessly and call upon the most generous souls to help you. There are, thanks to God, some of every age and condition. There are some in every district, in every home, often in every family. Make them missionaries and ask them to offer themselves to any heroism, to be ready to support the unavoidable encounter with the world of indifference, apostasy and anti-religious hate.

Tell them with courage and faith that the world needs saints—saintly priests, saintly religious, saintly nuns.

There is also need, especially today, of a multitude of saintly laymen.

May all of them perceive the spell of a life hidden with Christ in God, nevertheless devoted to make Him known, to make Him loved, and make Him served in the world!

Increase, beloved sons, the saintly vanguards of a heroic army, whose action, God willing, can prepare a victory and a triumph which today can hardly be imagined. Then use every means to coordinate everyone's efforts, so that one sole action may come from one sole aim, one sole will.

Such unity is today absolutely indispensable. Be convinced that only a constant, orderly and coordinated apostolate shall make of

Rome a holy city, worthy of its eternal mission: a city where God is sought, God is known, God is loved, God is served.

Rome must be a city where everyone and everything co-operate toward fulfillment of the plans of God, Who wishes to be master of all things, uplifting them in the measure that they are directed to Him. Because one day He will be all in all things; and the sanctification of individuals, the harmony of individuals will be consummated in the sole will of God, concurrently with the supreme glory of the Father and with the eternal happiness of His children. So be it!

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for August, 1908, contributed by Fr. John A. Ryan, of St. Paul's Seminary, Minnesota, is entitled "The Study of Social Problems in the Seminary." It is a plea for greater attention to industrial and economic problems in the seminary curriculum, from the pen of one who was destined to distinguish himself in this field in the years to come. (Our seminaries have made great progress in this respect since this plea was made by Dr. Ryan a half-century ago.) . . . T. A. Walsh, of Namur, Belgium, writes on "Irish Saints in Belgium." It is a brief account of a number of holy men and women who came to Belgium from Ireland between the seventh and the tenth century. . . . "The Formation of a Great Preacher," by Fr. Hugh Pope, O.P., describes some of the factors in the life of St. Augustine that contributed toward making him an outstanding pulpit orator. The writer asserts: "It was strenuous Biblical study, joined to a sound education and accompanied by long practice in the schools of rhetoric, that made St. Augustine the great preacher he afterwards became." . . . A lengthy article entitled "A Convert's Letter to an Anglican Friend," by W. H. McClellan, explains in detail the reasons that induced this non-Catholic clergyman to become a Catholic. . . . Fr. J. P. Conry, writing from Rome, describes some of the customs dating from biblical times that still prevail in Palestine, such as the leading rather than the driving of the sheep by the shepherd. . . . Darley Dale, in an article entitled "Medieval Morals and Manners," describes a book named *Ratis Raving,* written by an unknown author in the fifteenth or sixteenth century. The title can be freely translated as "sound advice," and the admonitions in the book are based on the theological and moral virtues. . . . In the Studies and Conferences section we find an explanation of the recent decree of the Congregation of the Council granting permission to those who were confined to their homes by illness for more than a month to receive Holy Communion twice a month.

F. J. C.

Book Reviews

PATTERNS IN COMPARATIVE RELIGION. By Mircea Eliade. Translated by Rosemary Sheed. New York: Sheed and Ward, 1958. Pp. xv + 484. $6.50.

Patterns in Comparative Religion is an encyclopedic review of ancient and modern religious cults and practices, classified according to certain basic patterns that underlie all the religions of mankind. The author is currently professor of the history of religions at the University of Chicago. While disavowing any formal thesis, his theme is an attempt to show that "almost all the religious attitudes man has, he has had from the most primitive times" (p. 463). To this end, Eliade has assembled and coupled the most variegated beliefs and forms of worship, not scrupling, as he says, "to place Christian Baptism side by side with the myths and rites of Oceania, America or Graeco-Oriental antiquity, ignoring the differences between them—or, in other words, history" (pp. 461-2).

In many ways, the book is highly commendable. Unlike most comparative-religionists, Eliade does not subscribe to the evolutionary theory which postulates first the most elementary hierophanies that gradually developed into totemism and fetishism, then to gods and demons, and coming to the monotheistic idea of God. Moreover at critical stages in his analysis he is careful to point out the essential superiority of Christianity to other religious systems.

However, the author raises a fundamental difficulty. If he were only describing religious phenomena outside the ambit of Judaeo-Christianity, or even discovered certain elements which they have in common, there would be no problem. But he goes further. In his view, all the hierophanies of paganism are simply anticipations of Christianity. "Far from thinking of pagan religious ways (fetishes, idols and such) as false and degenerate stages in the religious feeling of mankind fallen in sin, one may see them as desperate attempts to prefigure the mystery of the Incarnation. The whole religious life of mankind—expressed in the dialectic of hierophanies—would, from this standpoint, be simply a waiting for Christ" (p. 30). This is the standpoint of the author, which, however interesting speculatively, needs to be theologically qualified. There is a limited sense in which, as Tertullian explained to the Romans, "the soul is Christian by natural instinct," so that at least some of the concepts of Christianity may be found, however vague and corrupted, in the religions of all nations, even the most depraved. Thus in terms of the Incarnation of which Eliade makes an issue, along with the divinized men and humanized gods of Greece and Rome (or elsewhere) are to be found numerous expressions of belief which explain these transmutations as the natural desire of the human heart for some kind of communication with the deity.

After admitting this, however, we cannot go on to question the palpable fact that pagan hierophanies were loaded with false concepts and moral deviations, graphically described in Augustine's *City of God,* that we know on faith were the "degenerate stages in religious feeling of mankind fallen into sin." Much less can we say that "pagan religious ways" were "*simply* a waiting for Christ."

More than one passage in the book leaves the impression of a logical *continuum* in all religious culture, of which Christianity is the highest expression. After stating that "I should like simply to declare that almost all the religious attitudes man has, he has had from the most primitive times," the author explains that "from one point of view there has been no break in continuity from the 'primitives' to Christianity. The dialectic of the hierophany remains one, whether in an Australian *churinga* or in the Incarnation of the Logos" (p. 463). For a Catholic the important question is whether this "point of view" implies an essential and not merely gradational difference between Christian mysteries and primitive religion. The author's judgment is that "the major religious attitudes came into existence once and for all from the moment when man first became conscious of the position he stood in within the universe" (*Ibid*). After a careful rereading of similar statements elsewhere in the volume, it is difficult to see how this theory does not obscure the substantial, supernatural difference between the strict mysteries of Christian revelation (like the Incarnation) and even the highest natural truths of pagan antiquity.

The book is without an *Imprimatur.* Yet its evident scholarship commends it as a valuable source book for the specialist, who can profit from its treasury of information and make the necessary distinctions in evaluating the contents.

JOHN A. HARDON, S.J.

THE PRIESTLY LIFE. By Ronald Knox. New York: Sheed & Ward. 1958. Pp. 176. $3.00.

It seems that the late Ronald Arbuthnott Knox could never give a bad performance, would always be found good company and certainly never a bore. That benign looking man who has been staring out at us from the dust jackets of ever so many books,—the craggy face, the loose-fitting collar, the slightly rumpled appearance, looking rather like a scholar who has been suddenly disturbed at his reading—was a man of great versatility. Scripture translation, spiritual essays, literary lectures, sermon series, even detective stories—were among his varied works. And always in the closely reasoned pages of his writings he manages to give you a new estimate on some position or other. His latest book, which is perhaps the last we shall see, is no exception. It is called *The Priestly Life,* and is a series of Retreat conferences for priests. A last anything might be found precious, but this one deservedly so. Not every priest would be a good Retreat Master for priests, but Monsignor Knox proved himself qualified back in 1946 with his former work *Retreat for Priests.* The clerical reader will not be disappointed with this book either.

He does not turn repeatedly to Old Testament types, as he did in the former volume, but he does draw liberally from scriptural treasures, and open them up for us. Knox reminds us that it is part of Christ's courtesy that He will associate human agents with Himself. The familiar figure of the Ambassador seems a good one. The business of the Ambassador is to portray Christ to his people, to attempt to be as gracious as the Master, to make the most favorable impression. The priest is the living tool of Jesus Christ. We do not expect eccentricities from a tool.

Periodically the Master is going to be interested in a conference with His Ambassador to examine into the kind of representation being given. It is as if Our Lord says: "I must see if I can find him on Retreat." Faults are bound to arise even from the nature of the work. The representative might attempt to take refuge in the love of creatures, become bored with religion, and feel uncomfortable about meeting God in that condition, much like Adam and Eve hiding among the trees in the garden. He deals briefly with the seven capital sins as they might apply to the priest; sins of the tongue, the ungenerous temper, avoidance of anger in the pulpit, salutary fear, necessity of surrendering to God. We are given a brief profile of St. Paul as a man of impulsive, quick temper, but under control and free from jealousy. Begging was not unknown to St. Paul, as we must beg in money talks today, but he gently insinuated the need, shyly and with tact; never highhandedly.

How important it is, says Knox, if we are ready to do the maximum and not the minimum, that we see obedience as a virtue and not just a drill. The busiest of priestly lives must find room for refreshment in prayer, when we can be at leisure with God. He suggests faults to be avoided in praying the breviary. If we are to labor well we will need to discover the secret of the influence of the Blessed Mother, and achieve a personal romance with Our Lady. All of this effort must extend across a number of years, with perseverance into old age and